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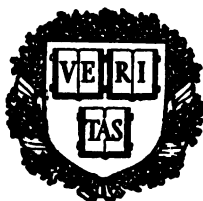
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# *The Collected Sermons*

Thomas Fuller

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*John Eglington Bailey*

THE  
COLLECTED  
SERMONS  
OF  
Thomas Fuller, D.D.  
1631—1659.

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*Edited by*  
The late JOHN EGLINGTON BAILEY, F.S.A.  
*Completed by*  
WILLIAM E. A. AXON, M.R.S.L.

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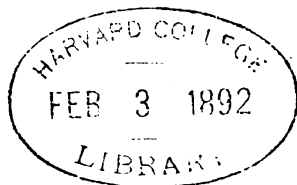
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## [Introduction.



IN MEMORIAM J. E. BAILEY, F.S.A.

**J**OH<sup>N</sup> EGLINGTON BAILEY was born at Edgbaston, Birmingham, on February 13th, 1840, but his parents removed to Lancashire whilst he was yet a child, and his education was received at Boteler's Grammar School, Warrington. He was intended for business life, and entered the Manchester warehouse of Messrs. Ralli Brothers, and remained in their service until his health—about 1886—was completely overthrown. On leaving school his studies were carefully and zealously continued, both at home and in the evening classes of the Owen College. He learned Pitman's phonography, and was an enthusiast in the stenographic art. Among the most beautifully written shorthand MSS. I have ever seen is a copy of the New Testament and of the Book of Common Prayer, which he wrote in 1862 and 1863 for the lady—also an expert phonographer—who a few years later became his wife. Like many of Mr. Isaac Pitman's disciples, Mr. Bailey had a considerable measure of propagandist zeal, and was one of the founders of the Manchester Phonographic Union, whose members discussed shorthand, spelling reform, and various topics connected with literature and science. Before this pleasant little coterie he lectured on "Thomas Hood" and on the "Literary History of the Bible." Already he had begun to turn his attention to the writers of the seventeenth century, and he also gave a lecture before the Union on the life and writings of Thomas Fuller. This, like the others, was printed in

the *Popular Lecturer*, an excellent little periodical, edited by Mr. Henry Pitman. This lecture was the nucleus of Mr. Bailey's most important work—one by which his name takes a position of honour in our biographical literature.—The *Life of Fuller* appeared in 1874, and was the fruit of many years of careful study, patient accumulation of facts, and painstaking bibliographical research. Several of his summer holidays were spent in visiting the localities identified with the different stages of the career of the wise and witty divine who wrote *The Worthies of England*. Mr. Bailey's book was at once recognized as an adequate, and indeed, masterly presentation of Fuller, "one of our worthiest worthies." If the eight hundred octavo pages of this volume bore testimony to his industry, they also showed his sobriety of judgment and keen literary instinct.

After the publication of the *Life of Fuller*, Mr. Bailey turned his attention to local history and archæology; and a long series of small books, pamphlets, and papers proceeded from his pen. *Manchester al Mondo* was re-edited, with an excellent biography of its noble author. The *School Candidates*—a trifle written by Dr. Henry Clarke, the mathematician, before he had attained distinction—was reprinted and made valuable by a full notice of that interesting man. The Charter of Salford was transcribed and edited. The Manchester portions of Dr. Dee's Diary were printed from the Bodleian MS. Mr. Bailey contributed papers to the Manchester Literary Club, the Historic Society of Lancashire, the Field Naturalists' Association, the Lancashire and Cheshire Anti-quarian Society, and various other organizations for research and for the popularization of knowledge. He wrote for the *Academy*, *Notes and Queries*, and for all the local archæological journals of the district in which he lived. He was an occasional contributor to the *Manchester Guardian*. In 1881, he started *The Palatine Note Book*, of which four volumes and one part appeared. He became the honorary secretary of the Chetham Society. He kept up a correspondence with antiquaries and bibliographers in various parts of Europe and America. The extent of his literary labours is only partially shown in the following list :—\*

1861.

How to Remember. A Lecture. By John Eglington Bailey.

\* This has been compiled by Mr. Ernest Axon.

Reprinted from the *Phonetic Journal*, 16th March, 1861. 4to, 8 pp.  
In phonetic spelling.

1863.

The Synonyms of the New Testament. 12mo, 12 pp.

The Life of Thomas Hood. By John Eglington Bailey. Delivered to the members of the Manchester and Salford Phonographic Union, 25th February, 1863. *Pitman's Popular Lecturer*, vol. viii. pp. 161-186.

1864.

The Life and Wit of Thomas Fuller. By John Eglington Bailey. *Pitman's Popular Lectures*, vol. ix. pp. 9-26.

1870.

Queen Eleanore and her Memorial Crosses. [Signed] J. E. Bailey. 8vo, 35 pp. Reprinted from the *Owens College Magazine*, vol. ii. 1870. With slight alterations this Lecture also appeared in the *Chorlton Road Congregational Church Magazine*, June and September 1870.

1873.

Dr. Thomas Fuller's Petition for his Composition. From *Notes and Queries*, October 19, 1873. [Signed] John Eglington Bailey. s.sh.

1874.

The Life of Thomas Fuller, D.D., with notices of his books, his kinsmen, and his friends. By John Eglington Bailey. London: Basil Montagu Pickering, 196, Piccadilly. Manchester: T. J. Day. 1874. 8vo, xxxi. 800 pp.

1875.

A Sermon of Reformation. Preached July 27, 1643. By Thomas Fuller, D.D. Edited by John Eglington Bailey. With a prospectus of the forthcoming edition of the Collected Sermons, &c., of Thomas Fuller, D.D. Manchester: T. J. Day. 1875. 8vo.

John Byrom, the Manchester Stenographer. By John Eglington Bailey. Read February 22, 1872. *Transactions of the Manchester Literary Club*, 1876, vol. ii. pp. 7-19.

1876.

On the Cipher of Pepys' Diary. By John Eglington Bailey, F.S.A. Abstract of a paper read December 14, 1875. *Papers of the Manchester Literary Club*, 1876, vol. ii. pp. 130-137.

1877.

The School Candidates. A Prosaic Burlesque. By Henry Clarke, LL.D. Occasioned by the election of a schoolmaster at the Village of Stretford, near Manchester, 18th January, 1788. Reprinted from the Original, and Edited, with a Memoir of the Author, &c., &c., by John Eglington Bailey, F.S.A. Manchester : T. J. Day, 53, Market Street. 1877. 12mo, cxvii. 113 pp.

The Life of a Lancashire Rector during the Civil War. [The Rev. Charles Herle, M.A., of Winwick, Prolocutor of the Assembly of Divines.] By Mr. J. E. Bailey, F.S.A. Reprinted from the *Leigh Chronicle* Scrap Book. Leigh : J. Rose, Printer, *Chronicle* Office. 1877. (Not published.) 8vo, 16 pp.

John Whitaker, the Historian of Manchester. By John Eglington Bailey, F.S.A. *Papers of the Manchester Literary Club*, vol. iii. pp. 148-180, and separately.

1878.

Sir Peter Leycester, of Tabley, Cheshire. The substance of an Address to the Members of the Urmston and Flixton Literary and Scientific Society, July 13th, 1878. By John Eglington Bailey, F.S.A. Manchester : T. Sowler and Co., Printers, 24, Cannon Street. 1878. 8vo, 35 pp.

Old Stretford : A Lecture delivered to the Members and Friends of the Stretford Institute, February 19th, 1878. By Mr. John E. Bailey, F.S.A., &c. Manchester : T. J. Day, 53, Market Street. Stretford : John Scotson. 1878. 12mo, 60 pp.

Mr. Beamont's History of Winwick : Charles Herle and the Gee Family. By John Eglington Bailey, F.S.A. Reprinted from the *Manchester Courier* of December 13th, 1878. Manchester : T. Sowler and Co., Printers, 24, Cannon Street. 1878. 8vo, 8 pp.

The Incumbents of Leigh Church. Compiled, with Notes and Additions, by J. E. Bailey, F.S.A. Reprinted from the *Leigh Chronicle*. 4to, 8 pp.

1879.

Inventories of Goods in the Churches and Chapels of Lancashire, taken in the year A.D. 1552. Edited by John Eglington Bailey, F.S.A. Part I. Salford Hundred. Printed for the Chetham Society, MDCCCLXXIX. 4to, [iv.] 54 pp.

Leigh Grammar School, Lancashire. The Autograph of Archbishop Cranmer. Reprinted from *Notes and Queries*, February [*sic*] 1, 1879. [Signed] John Eglington Bailey. 12mo, 4 pp.

The Early Memorials of Gorton. A Lecture to the Members of the West Gorton Union Chapel Mutual Improvement Society, March 17th, 1879. By Mr. John E. Bailey, F.S.A. Reprinted from the *Manchester City News*, March 29th, 1879. 12mo, 8 pp.

The Troubles of William Ryley, Lancaster Herald, and of his son, Clerks of the Records in the Tower. By John E. Bailey, Esq., F.S.A. Reprinted, with additions and corrections, from the *Leigh Chronicle*. Leigh, Lancashire : Printed at the *Chronicle* Office. 1879. Not published. 8vo, 46 pp. This paper was read before the Manchester Literary Club, December 23rd, 1878, and an abstract appeared in the *Papers* 1879, vol. v. pp. 232-234.

John Dee and the "Steganographia" of Trithemius. By John E. Bailey, F.S.A. Reprinted from *Notes and Queries*, May, 1879. 12mo, 8 pp.

President Henry Lawrence and his Writings. By John E. Bailey, F.S.A. Reprinted from *Notes and Queries*, June, 1879. 12mo, 8 pp.

Proposed University at Manchester in 1640-1. By John E. Bailey, F.S.A. Reprinted from the *Manchester City News* Notes and Queries, July 5, 1879, 12mo, 8 pp.

The Grammar School of Leigh, co. Lancaster, and its Library. A Lecture delivered to the Members of the Leigh Literary Society, 10th February, 1879. By John Eglington Bailey, Esq., F.S.A. Leigh, Lancashire : Printed and published at the *Chronicle* Office. 8vo, 30 pp.

## 1880.

Manchester al Mondo : A Contemplation of Death and Immortality. By Henry Mountagu, Earl of Manchester. London : Pickering and Co., 1880. 48mo, lxiv, 260 pp. Edited, with a Preface, by John E. Bailey.

Diary, for the Years 1595-1601, of Dr. John Dee, Warden of Manchester from 1595 to 1608. Edited from the Original MSS. in the Bodleian Library, by John Eglington Bailey, F.S.A., 1880. Not published. 20 copies printed. Fol. [iv.] 97 pp.

An Autograph of Coleridge. By John Eglington Bailey, F.S.A. Read October 27, 1879. *Papers of the Manchester Literary Club*, vol. vi. 1880, pp. 219 to 221, and separately.

Biddulph Old Hall. By John Eglington Bailey, F.S.A. Read at Biddulph, July 19, 1879. *Papers of the Manchester Literary Club*, vol. vi., 1880, pp. 222 to 232, and separately, 8vo, 11 pp.

Richard of Bury as Chamberlain of Chester. By John Eglington Bailey, F.S.A. Read February 23, 1880. *Papers of the Manchester*



*Literary Club*, vol. vi. pp. 283 to 290, and separately, Manchester, 1880. 8vo, 7 pp.

Lancashire and Cheshire Church Surveys. By John E. Bailey, F.S.A. Reprinted from *Notes and Queries*, January, 1880. 12mo, 4 pp.

Thomas Bell, of Lancashire and Yorkshire, Anti-Romanist Writer. By J. E. Bailey, F.S.A., Stretford, Manchester. Reprinted from *Notes and Queries*, November 27 and December 4, 1880. Not published. 12mo, 11 pp.

#### 1881.

The Palatine Note-Book for the Intercommunication of Antiquaries, Bibliophiles, and other Investigators into the History and Literature of the Counties of Lancaster, Chester, &c. Manchester : J. E. Cornish. 4to. Vol. I., January, 1881, to December, 1881, xviii., 224 pp. Vol. II., January, 1882, to December, 1882, 292 pp. Vol. III., January, 1883, to December, 1883, 297 pp. Vol. IV., January and February, 1884, to January, 1885, 261 pp. Vol. V., May, 1885. [All published.]

A Chronological List of the Chetham Society Publications, 114 volumes, 1843-1881. Reprinted, with additions and corrections, from the *Palatine Note-Book*, March, 1881. By John E. Bailey, F.S.A. Manchester : Printed by A. Ireland and Co., 1881. Price sixpence. Not published. 4to, 7 pp.

The Warburtons of Arley. By J. E. Bailey, F.S.A. Read July 29, 1880. *Papers of the Manchester Literary Club*, 1881, vol. vii. pp. 292 to 317, and separately, Manchester, 1881. 8vo, 29 pp.

#### 1882.

The First Charter of Salford, co. Lancaster. By J. E. Bailey, F.S.A. Reprinted, with additions, &c., from the *Palatine Note-Book* for July and August, 1882. Manchester : Printed by A. Ireland and Co. 1882. Not published. 4to, 10 pp.

John Byrom's Journal, Letters, &c., 1730-31. Reprinted from the *Palatine Note-Book*. Manchester : 1882. 4to, 8 pp.

Some Account of a Byrom MS. recently added to the Chetham Library. By J. E. Bailey, F.S.A. *Papers of the Manchester Literary Club*, vol. viii. (*Manchester Quarterly*, vol. i.), pp. 296 to 300, and separately.

Richard Wroe, D.D., Warden of Manchester ; with a Bibliography of his sermons. Reprinted, with additions and corrections, from the *Palatine Note-Book*, January and February, 1882. By John E. Bailey, F.S.A. Manchester : Printed by A. Ireland and Co., 1882. 4to 14 pp.

The Writings of Jeremiah Horrox and William Crabtree, Observers

of the Transit of Venus, 24th November, 1639; with a Bibliography of Horrox's *Opera Posthuma*, &c. Reprinted, with additions, &c., from the *Palatine Note-Book* of December, 1882, and January, 1883. By John E. Bailey, F.S.A. Manchester: Printed by A. Ireland and Co., 1883. 4to. 18 pp.

1883.

Bishop Lewis Bayly and his "Practice of Piety." By J. E. Bailey, F.S.A. *Papers of the Manchester Literary Club*, vol. ix. (*Manchester Quarterly*, vol. ii.), pp. 201 to 219, and separately.

1884.

A Memoir of the Reverend John Tilsley, M.A., Vicar of Deane, near Bolton, A.D. 1642-1662. Reprinted from the *Lancashire and Cheshire Antiquarian Notes*. By John E. Bailey. Leigh: Chronicle Printing, Bookbinding, and Stationery Works, Ellesmere Street. 1884. 4to, 21 pp. Not published.

Two "Compti" of the Lancashire and Cheshire Manors of Henry de Lacy, Earl of Lincoln, XXIV. and XXXIII. Edward I. Transcribed and translated by the Rev. P. A. Lyons, B.A. [With an introduction by J. E. Bailey.] Printed for the Chetham Society, MDCCCLXXXIV. 4to, xxviii-200 pp.

1885.

Colonel Alexander Rigby: A Sketch of his Career and connection with Maine as Proprietor of the Plough Patent and President of the Province of Lygonia. By [John E. Bailey and] Charles Edward Banks, M.D. 1885. Privately Printed [at Portland, Maine, U.S.A.]. 4to, 57 pp.

The Rectors of Manchester, and the Wardens of the Collegiate Church of that town, by the late Rev. F. R. Raines, M.A. Printed for the Chetham Society, 1885. 4to, xx-208 pp. Edited, with an introduction, by J. E. Bailey.

Dictionary of National Biography. Edited by Leslie Stephen. London: Smith, Elder, and Co. 1885.

Mr. Bailey wrote in *Vol. I.*: Thomas Adams, divine (1633?-1670); William Addy, writing master (fl. 1685); Isaac Ambrose, divine (1604-1662-3); John Angell, shorthand writer (fl. 1758). In *Vol. II.*: Sir Symon Archer, antiquary (1581-1662); Henry Ashurst (1614?-1680); Egeon Askew (b. 1576); Nicholas Assheton (1590-1625). And in *Vol. IX.*: Oliver Carter, divine (1540?-1605); Thomas Case, divine (1598-1682).

Richard de Bury and his book on books.—*Papers of the Manchester Literary Club*, 1885, vol. xi. pp. 402 to 405.

The Patron Saint of Prestwich, and the Old Deeds of the Church [By J. E. Bailey]. Prestwich : Peter Booth, 51, Bury New Road, 1885. 8vo, 16 pp.

1886.

Major-General Charles Worsley, M.P. for Manchester, 1654. By J. E. Bailey, F.S.A. Reprinted from the *Manchester Guardian*, 28th December, 1885. Not published. 1886. 12mo, 16 pp.

Former Masters of the Manchester Grammar School. By John Eglington Bailey, F.S.A. *Transactions of the Lancashire and Cheshire Antiquarian Society*, vol. iii., 1885 (Manchester, 1886), pp. 172–143, and separately.

Pietro Vannes, Rector of Mottram-in-Longendale. *Transactions of the Lancashire and Cheshire Antiquarian Society*, vol. iii. pp. 175–183.

The Authorship of "Lancashire Hob." 1. The books concerned. 2. The Rev. Henry Brooke, A.M. [Signed] John E. Bailey. [Manchester : Reprinted from the *City News Notes and Queries*, 1886.] 4to, 8 pp.

1888.

Inventories of Goods in the Churches and Chapels of Lancashire, taken in the year A.D. 1552. Edited by John Eglington Bailey, F.S.A. Part II. West Derby, Blackburn, and Leyland Hundreds. Printed for the Chetham Society, MDCCCLXXXVIII. 4to, pp. [iv.] 55 to 143. With this part was issued the following general title :—

Inventories of Goods in the Churches and Chapels of the Hundreds of Salford, West Derby, Blackburn, and Leyland, in the county of Lancaster. Taken in the year A.D. 1552. Edited by John Eglington Bailey, F.S.A. Printed for the Chetham Society, MDCCCLXXXIX.—MDCCCLXXXVIII. Vols. cvii. and cxiii.

Christopher Goodman, Archdeacon of Richmond, Rector of Aldford ; a native of Chester. By J. E. Bailey, F.S.A. *Journal of the Chetham Archaeological and Historic Society. New Series.* Vol. i., 1887 [Manchester, 1888], pp. 138 to 157.

All this was the work, not of a man of ample means, passing his days in scholarly leisure, but of one whose daily work, conscientiously and punctually performed, was in a Manchester warehouse, where his position was one of trust and responsibility. The double strain was too great, and in 1886 he broke down. It was hoped that complete cessation from work would restore him, and a long holiday at Hastings, Eastbourne, Ventnor, and Guernsey gave hope of his recovery ; but this proved to be delusive. After some

fluctuations there was a sudden relapse, and he died on August 23rd, 1888, and was buried at Stretford Church on the 27th.

Mr. Bailey was not only a literary man, but an enthusiastic and indefatigable book collector, and continued to collect until the last. His series of the works of Fuller is probably the completest to be found, nor can I forget his pleasure when a lucky chance enabled me to send him the rarest, perhaps, of them all—*David's Hainous Sinne*—for which shabby looking little book his shelves had been vainly yearning for years. Besides Fuller, he had a remarkable collection of the theological literature of the seventeenth century. His topographical and genealogical books included many of importance, and extended to all the English shires. He was an admirer of John Ruskin, and had a long array of his works. He had a choice collection of English poetry. His shorthand books numbered many hundred volumes, and as to the English section was the completest collection yet made. A history and bibliography of English stenography was one of his unfulfilled intentions. His stenographic library, unique in its kind, was purchased by Mr. Henry Boddington, and presented to the Manchester Free Library. His collection of Fulleriana was in like manner given to the same library by Messrs. Taylor, Garnett, and Co. Some of his materials, MS., &c., printed for Lancashire history were presented by Mr. R. C. Christie, the Chancellor of the Diocese, to the Chetham Library, and to the Manchester Free Library. On the local history of Lancashire and Cheshire his collections were extensive and important. His library, one of great scholarly value, was dispersed by auction.

It is not always easy for a friend to hold the critical balance in an unswerving hand, but there was no man who stood less in need of partiality than this friend of more than a quarter of a century's standing. I can think of him with pleasure as I remember him—of pleasant intercourse at his home and mine, of hours in libraries, of rambles on our Lancashire moorlands, of a long walk on Beachy Head when the dark cloud of ill health that had settled upon his life seemed to be passing away; for on all these occasions I found the same unvarying characteristics of a ripe scholar, delighting not more in the acquisition of knowledge than in communication to all to whom it could give either benefit or pleasure; a man of genial and generous heart, and a friend upon whose sympathy and sincerity an implicit reliance could be placed.

A.]



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Dr. *Griffith*. M. *Mackernes*.

Mr. *Tho. Fuller*. M. *Sparks*.

---

London, Printed for W. Gilbert-

son at the Bible in Giltspur-

street, 1659.



## [Introduction.



FULLER'S admiration of the English Liturgy, and of its adaptability in point of prayer for the needs of worshippers, are well known to the readers of his works.

His interest in the subject had been awakened or quickened by a discussion on the subject in the Convocation of 1640, when a proposition was introduced "to have a set form of prayer both before and after sermons to be used by all ministers throughout the kingdom." One who describes the proceedings tells us that the discussion "proceeded very fair, there being very few of the synod against it; for these prayers were made by a Doctor, a member of the synod, who rather desired that this particular should be left as of late years it had been, to every private member's meditation. When all was agreed upon, and the prayers composed, his Grace [LAUD], to prevent the people's jealousy of introducing innovations, suppressed these set forms of prayer, to leave it as it had been practised of late years." (*Dom. State Papers*, Car. I. 1640, vol. cccclvi. No. 44.) To an old book of prayers, which by the name of COLET'S *Daily Devotions*, went through a number of editions, FULLER about the year 1640 supplied a memoir of the author. Very few copies of this well-used devotional book have come down to our own times. It was a valuable copyright in the year 1624, and it had already passed through other hands when, in the year 1640, JOHN BENSON bought it (22 April) of RICHARD OULTON (*Stationers' Hall Registers*, iv. 120, 507). To another popular book of devotions, entitled *Scintillula* and *Scintilla Altaris*, by EDWARD SPARKE, FULLER, in the years 1652 and 1660, supplied commendatory verses along with ISAAC WALTON, Dr. HOULDSWORTH, Dr. FEATLEY, and others.

In his domestic life and public ministrations FULLER used several "set" forms of prayer. His biographer writes (pp. 81-2):—

"A Constant form of prayer he used, as in his Family, so in his publique Ministry; onely varying or adding, upon speciall occasions, as occurrences intervening required, because not only hesitation (which the good Doctor for all his strength of memory and invention, was afraid of before so awful a presence as the Majesty of Heaven) was in prayer more offensive then other discourse; but because such excursions in that Duty in the Extempore way were become the Idol of the Multitude. In his *Mixt Contemplations* [1660, p. 38] read these words:—

"Let such *new Practises* as are to be brought into our Church, be for



a time *Candidates* and *Probationers* on their good behaviour, to see how the temper of people will fit them, and they fadge with it, before they be publicly enjoined. Let them be like St. Paul's Deacons, 1 Tim. 3. 10, *first to be proved, then be used if found blamelesse*. I cannot therefore but commend the discretion of such statesmen, who knowing the *Directory* to be but a stranger, and considering the great inclination the generality of our nation had to the Common Prayer, made their *Temporary Act* to stand in force but for three years.' "

During the very days of the *Directory* FULLER published his views on prescript and other prayers in several meditations in his *Good Thoughts in Worse Times*, 1647; in which giving all kind of prayers their due, he advocates the use of prescript forms as more due to God and decent to His service (Nos. xi. and xii. p. 84).

Numbers of clergymen during the Interregnum prepared manuals of devotion for public use, based mostly upon the Book of Common Prayer. Dr. HEWITT compiled a prayer-book entitled *Prayers of intercession for their Use who mourn in Secret for the publick Calamities of this Nation*, 8vo. A MS. book of the same class is described by Dr. HOUGHTON (*Church of the Commonwealth*, pp. 340 seq.). Some of these collections, hallowed by years of use, began to come from the presses about the years 1658-9. Among the more remarkable was one by JEREMY TAYLOR, who had keenly felt the public loss of "the pleasures of the temple, the order of her services, the beauty of her buildings, the sweetness of her songs, the decency of her ministrations, the assiduity and æconomy of her priests and Levites, and that eternal fire of devotion that went not out by day nor night: these were the pleasures of our peace." His Liturgy was entitled *A Collection of Offices or Forms of Prayer in Cases Ordinary and Extraordinary. Taken out of the Liturgies of several Churches, especially the Greek*. London, Printed for R. ROYSTON, at the sign of the Angel in Ivy-lane, 1658, 8vo. This includes a long preface in defence of the Common Prayer, and against the *Directory*. In the advertisement to those that shall use the book he explains that "these Prayers being intended only as a charitable ministry to them who are not permitted to use those which were appointed formerly, there is no necessity upon any one, and he may use as much or as little as he please," &c. As to the Offices themselves, he submits them to the "judgement of my afflicted mother the Church of England, and particularly to the censure of my spiritual Superiors: and I desire that these prayers may no longer be used in any publick place then my Lords the Bishops upon prudent enquiries and grave considerations shall perceive them apt to minister to God's glory, and useful to the present or future necessities of the Sons and Daughters of the Church of England." TAYLOR also wrote an eloquent *Apology for Authorised and Set Forms of Liturgy*, against the *Pretense of the Spirit*.

There is an interesting passage in the autobiography of SYMON PATRICK, dealing with the way in which he prepared his people at Battersea for the reintroduction of the Liturgy, pp. 37-40, ed. 1839.

As to Dr. THOMAS REEVE's *Pulpit Sparks*, he himself appears to have published a collection of prayers called *Publick Devotions* in 1651, 12mo.

And one of FULLER's publishers, JOHN STAFFORD, had in 1654 entered in Stationers' Hall the same book under the title of a *Collection of Forms of Prayer*, FULLER's name being prominent in the entry. It was not actually published until 1659, when it appeared with the title-page now facsimiled. This small book, which is rather scarce, commemorates a group of the Cavalier parsons. The editor addresses a Preface to the judicious and religious reader, on the duty and necessity of Prayer. "Let us," exhorts he, "learn this Mother-tongue of the Church; let us account our selves but Jews outwardly if we cannot speak this language of *Canaan*; perfume Religion with these fragrant scents, for doubtless Prayers are the golden vials full of sweet odours." "We are," he concludes, "in the valley of tears: some of the penitents drop, Pilgrims sighs, and way-faring mens groans would do well. Prayer carrieth in it great fervour and splendour. Now that this flame may burn I have taken some coals from the Altar to kindle it: that this brightness of Devotion may be resplendent, I have set before you stars in the right hand of God, casting forth their radiant beams. Here are variety of prayers from variety of men rarely qualified, singularly gifted. Peruse, prize, admire, imitate. Let face answer face in water. Buy this dispensatory, and learn the medicinal art of soul-cure which is the fervent, desire of thy Christian Welwisher, THO. REEVE."]







## Mr. *T. F.* his Prayer [before Sermon].



**LET** the Words of my mouth, and the thoughts of all our hearts be now and ever acceptable in thy sight, O Lord our strength and our Redeemer.

O Eternal Lord God, infinite in thy greatnesse, incomprehensible in thy glory, whose pure and just Eyes cannot behold either sin or sinners with the least look of approbation, be not offended with thy servants ; it will be little comfort for us in these glorious attributes ; we come to them that may tender most consolation to us : Oh Lord God, who in Christ Jesus art a mercifull and a reconciled Father to all such sinners as sincerely from their Souls desire and endeavour to repent and believe ; thy providence hath brought us unto this place to offer unto thy Majesty our evening sacrifice of prayer and thanksgiving, and to be made partakers of a portion of thy most holy Word. Truly, Lord, we have just cause to fear lest our prayers, instead of that blessing we now desire, draw down that curse which they deserve upon us ; we have inflamed the corruptions of our natures with the manifold rebellions of our lives, which have been nothing else but one constant breach of thy ten com-

mandements. True, Lord, the law in our minds, our spirit, our new creature, our regenerate half, our light, clearly knows and chearfully acknowledges all and every one of thy commandements for pure, and just, and holy ; but the law in our members, our darknesse, our flesh, our old Creature, breaks them daily in thought, word, and deed ; we all of us have been foul and flat Idolaters, erecting the Idols of our own profit and pleasure in the Chapels and Closets of our hearts, and then and there have fallen down upon the bended knees of our Souls, and worshipt them, by regarding our lust more than the fulfilling of thy will in thy word ; that sacred name of thine whereby we hope to be saved, we have taken in vain ; we have done that on thy day, the Lords day, which we can justifie or avouch on no day ; we have not given that reverence and respect to our Superiors placed over us which thou requirest at our hands ; we have broken all the commandements of the second Table in our demeanour towards our neighbours, and in our deportment to our own Souls and bodies. And here, Lord, we are ashamed to confesse the manifold circumstances of our sins in the presence and hearing of man, who vile, bold wretches were no whit ashamed or afraid to commit them when we knew full well that the high God of Heaven and Earth did at that instant behold us ; now lend us of thy Spirit effectually to admire at thy patience and long suffering towards us, who permits such prophane and presumptuous sinners at this hour of our lives still to remain from Hell fire. Surely, Lord, there are many in that pit of perdition, whose sins against thee were never aggravated with those high circumstances. O Lord, we have no variety of reasons to move thee to mercy ; we have no exchange of motives to perswade thee to pittie ; but only the

same over and over again, for thy own sake, for thy names sake, for thy mercies sake, for thy Son and our Saviour Christ Jesus his sake, forgive our sins, for they are great ; wash the guilt and filth of our sins away in his blood ; and, Lord, for the time to come give us grace to spend the remainder of our dayes in our severall Callings to thy glory. Lord, grant that we may not only labour to have our sins pardoned to us, but also strive to have so much favour with thee that before our deaths we may have our sins forgiveness assured. For our comfort grant, Lord, that we may betake our selves to do the one thing necessary ; let us not have our oyl to buy when we should have it to burn ; teach us, O Lord, that sicknesse is a time not to do but to suffer ; and, gracious Lord, grant that our work being done, and the books crost in the times of our healths, we may be comforted when we come to dye, and to resigne our Souls into the hands of a faithfull Creator and gracious redeemer. Blessè us with thy whole Church scattered far and wide over the face of the whole Earth. Lord, what particulars to pray for, we know not, we dare not ; we humbly tender a blank into the hands of an almighty God ; write therein, Lord, what thou wilt, when thou wilt, where thou wilt, by whom thou wilt, only in thine own time work out thine own honour and glory. In the mean time give us faith to believe it, patience to expect, diligence to observe, and zeal to pray fervently for it. To this end blessè all those whom thine own self in lawfull authority hast placed over us, by what name or title soever known unto us ; blessè their counsels and consultations, and make them under thy self the happy instruments of the good of this Nation. Be present with us, and President amongst us, at this time in the hearing and handling of thy holy Word. Lord, let not the

manifold corruptions and the more imperfections of thy fervant hinder the operation of thy word ; but give me to speak it plainly to every capacity, methodically to every member, effectually to every conscience that shall be here present so that it may sink in all our hearts, and bring forth fruit in the amendment of all our lives and conversations. This, and what else thy wisdom sees fitter for us than we can aske or desire, we beg at thy hands in the name and mediation of Jesus Christ.

*Our Father, etc.*



A  
COMMENT  
ON  
The eleven first Verses  
of the fourth Chapter  
OF  
*S. Matthew's Gospel,*  
Concerning  
CHRISTS TEMPTATIONS.

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DELIVERED  
In XII. SERMONS,  
at *S<sup>t</sup>. Clements Eastcheap,*  
L O N D O N :  
By THO. FULLER, B.D.  
and Minister of *Waltham-Abbey*  
in E S S E X.

---

LONDON,  
Printed by *Ja: Cottrel,* for *George Eversden,*  
at the golden Ball in Aldersgate-street. 1652.



[“So spake Israel’s true King, and to the fiend  
Made answer meet, that made void all his wiles :  
So fares it where with truth falsehood contends.”  
MILTON, *Paradise Regained*, book iii. lines 441-3.]

# [Introduction.



THESE sermons were preached at S. Clement's Eastcheap, and were dedicated to the parishioners of that parish, to whom FULLER at the time was acting as Lecturer. The anonymous biographer, referring to his settlement for a time "at S. Clement's lane, near Lombard-street," says that he preached there "every Wednesday in the afternoon, to a very numerous and Christian audience" (page 41). It has been seen from the Introduction to the *Sermon of Assurance*, vol. i. page cccclxi, that in 1647 FULLER was holding this office of Lecturer there, and that he was shortly afterwards silenced. He may have been guilty of the offence of preaching against those who had invaded the ministerial calling (page 64). After a few years' interval he was for a second time formally appointed to the same position, under circumstances that show that he was a favourite in the parish. These irregular ministrations were the more acceptable to the parishioners from the fact that for some time no Rector was in possession of the Church; the Rectory being let to a tenant, whose rent was employed to pay for the Sunday Services of ministers selected by the Churchwardens. FULLER himself might have taken part in these Sunday duties, for he was there, according to Spencer (vol. i. p. 000), in the year 1650. The services of the Lecturers, who were distinct from the Incumbents, tended to relieve the spiritual destitution of the metropolis. In the year 1648 the condition of the City churches with respect to pastors had engaged the attention of the Ecclesiastical committees. In October of that year profaneness, heresies (see vol. i. pp. 454-5 *antea*), and atheism so much abound that the City ministers, whose stipends were small and irregularly paid, felt themselves unable to cope with the lamentable evils. There were no less than forty parish churches, amongst which were St. Clement's Eastcheap, St. Clement Danes, the Savoy, &c., which had no ministry by allowance of authority. The names of these churches, which are of peculiar value, are the following :—

Mildreds Bread strete.  
Peeters Pauls wharfe.  
Benet Sherehog.  
John Baptists.  
Magdalens Old Fish st.  
Mary-Somerfet.  
Mary-Monthaw.  
Michaels Quenenhithe.  
Michaels Royal.  
Nicholas Colraby.  
Nicholas Olaves.  
Pancras Soper Lane.  
Thomas Austeles.  
Allhallows lesse.  
Mary Abchurch.  
Clements Eastcheape.  
Margaret New Fish st.

Martins Orgars.  
Buttolphs Aldersgate.  
John Zacharies.  
Olaves Silverstreet.  
Peeters Cheape.  
Alphage.  
Giles Creeplegate.  
Peters Poore.  
James Dukes place.  
Katherine Cree church.  
Gabriel Fenchurch.  
Katherine Coleman.  
Margaret Patons.  
Wapping.  
Peeters Tower.  
Olaves Southwark.  
Thomas Hospital.

Clement Danes.  
 Knightsbridge.  
 Marygate Westminster.

New church [in Tothill fields].  
 Savoy.  
 Mary Islington.

It is added that there were many other churches which were likely in a short time to be in the same sad condition (see *The Records of the Provincial Assembly of London, 1647-1660*, a MS. in Sion College Library).

It was in the year 1651 that FULLER entered upon his second engagement as Lecturer of St. Clement's. The parishioners seem to have appointed their Lecturers about the autumn of each year; and the arrangements made in the year named throw an interesting light upon the relations between Fuller and the parish. In the Vestry-book of the parish there is the following record: "The 5th of September, 1651. Item, Whereas it was then declared that Mr. THOMAS FULLER, minister, did resolve, according to his promise, to preach his weekly lecture in the parish church of St. Clement's: the persons then present did give their free consent (nemine contradicente) that hee should preach, and that the churchwardens should provide candells and other necessaries for the said lecture upon the account of the parish. And that the friends and auditors of the said Mr. FULLER may be accommodated with convenient pew-roome, it was then ordered that the present churchwardens should cause to be made two decent and necessary pews of the two seats in the chancell where the youths of the parish doe now sit."

At the close of these Sermons will be found, page oo, an extract from Spencer which shows that FULLER was still preaching at St. Clement's in 1652. He was succeeded by another "Cavalier parson," the celebrated Dr. JOHN PEARSON, who was Lecturer in the years 1654, 1655, and 1656.

PEARSON's Lectures on the Creed were here delivered, and they were, under the title of *An Exposition of the Creed*, printed by ROGER DANIEL and published by JOHN WILLIAMS in 1659, 4to., being inscribed by the author to "the right worshipful and well-beloved the parishioners of St. Clement's East-cheape." "Some years have passed," said he, "since I preached unto you upon such Texts of Scripture as were on purpose selected in relation to the Creed, and was moved by you to make those meditations publick." On the 1st January 1878 a window, by Mr. W. G. TAYLOR of Berners-street, was unveiled in the church in memory of PEARSON, FULLER, and Dr. WALTON. The latter was the rector of the adjoining parish (now merged in St. Clement's) of St. Martin Orgars, the church of which was destroyed in the Great Fire and never rebuilt. An autotype of this fine window, which is about 20 feet high and 10 feet in width, forms the frontispiece to this volume. In the lower compartments is the following inscription:—

"In D. O. M. gloriam et in recordationem JOHANNIS PEARSON Episcopi Cestriensis, qui fidem Catholicam interpretatione luculenta explicuit; THOMÆ FULLER Sacræ Theologiæ Professoris, qui Anglorum laude dignorum vitas depinxit, Ecclesiæ Britannicæ annales composuit; BRIANI WALTON Episcopi Cestriensis, qui compluribus linguis divinas Scripturas edidit.—'Discrimina donorum idem Spiritus.' 1 Cor. xii. 4."

In the course of his address at the opening of the window, Dr. HESSEY remarked of FULLER and PEARSON: "One wonders at first, or would wonder did not that text re-assure us, how unity could have thus existed in diversity, how preachers of qualities so dissimilar should both of them have been so loved by, and have had such influence over the same congregation within so short a time: how PEARSON's style, which Dr. BURTON describes as 'rugged and antiquated even for the age he lived in,' should have interested those who had been accustomed to the carefully modulated utterances of FULLER: how the logical and laborious Expofitor of the Creed should have engaged the sympathies of an audience of busy citizens. But so it was. It may be that a taste for argumentative discourses, such as yet exists among the Scotch Presbyterians, had grown up in the minds of these Londoners. But there is a better reason still. Deprived of their legitimate Pastor, they found in PEARSON one who, like FULLER, had suffered for conscience' sake, and they felt in him, though his 'gifts were diverse,' the promptings of 'one and the same Spirit.'"

It seems probable that FULLER had long been acquainted with members of the noble family of the COMPTONS, Earls of NORTHAMPTON, who, according to the late Rev. A. T. RUSSELL (*Memorials of Fuller*, page 109), were amongst his parishioners at the Savoy Chapel about 1641. One of their seats was at Castle Ashby in Northamptonshire. SPENCER COMPTON, the second Earl, was born at Compton, co. Warwick, May, 1601; was made K.B. 1616; was Master of the Robes to CHARLES, Prince of WALES; and was summoned to Parliament as Lord COMPTON in 1628, and again in 1640. He assisted the King in the Expedition against the Scots; and also fought on the King's side in the civil war, being the best furnished with arms of any nobleman in the kingdom. He was slain at Hopton Heath, near Stafford, Sunday, 19 March, 1642-3, and was buried in All Hallows Church, Derby. The Royalists won the day, says FULLER, 'but lost the *fun* which made it,—meaning this "truly loyal and valiant" nobleman. By his wife MARY, daughter of Sir FRANCIS BEAUMONT, Knt., he had issue JAMES, third Earl. The editor of these *Sermons* possesses this lady's Bible, one of ROBERT BOWKER's, in 8vo., dated 1640, with an inscription "The Countesse of Northampton's Bible"; as also the name "Penelope." JAMES, the third Earl, after a brilliant military career, was put to the disagreeable task of compounding for his estate, 1647. In the same year, on 5 July, at Clerkenwell Church, London, he married ISABELLA, daughter and co-heiress of RICHARD SACKVILLE, fourth Earl of DORSET, by the celebrated Lady ANNE CLIFFORD. She was born at Knole House, co. Kent, 26 October, 1622; and is the lady whose many favours FULLER here recalls with gratitude (page 15). Her liberality to him was ridiculed in one of the coarse speeches of the well-known ROBERT SOUTH when *Terræ filius* at Oxford in 1657. She died at her husband's house in Lincoln's Inn Fields in 1661. An inscription from a coffin-plate in the vault of the Sackvilles under their chapel in Withyham Church, co. Suffex, is as follows: "The Hart of ISABELLA Countesse of NORTHAMPTON wife of JAMES Earle of NORTHAMPTON 2d daughter and co-heire of RICHARD Earle of DORSET and by her Mother's side (who was daughter &

heire to GEORGE Earle of CUMBERLAND) a co-heire to y<sup>e</sup> Estate died the 14th of October, 1661" (*Hist. Notices of the Par. of Withyham*, London, 1857, 4to. page 92). A Romance called *The History of Don Fenise*, published by HUMPHREY MOSELEY in 1651, 8vo., now in the hands of the present writer, was a present from this lady to her sister-in-law: "Penelope: Compton: her: book: geuene: hir: by: the: the: Countes: of: Northampton: May: the: 2: 1: 6: 5: 2." It has also the autograph "An Compton." The Earl, who had again met with FULLER at Exeter in 1644, is commemorated in the *Worthies* in the avowal of the grateful author (§ Warwickshire, page 79) that when he could not orally pray, he would make signs of his affection to heaven. After serving his country in many respects (Lord Lieutenant of Warwickshire, 1660; Privy Councillor, 1672; Constable of the Tower of London, 1675; Recorder of Coventry, Northampton, and Tamworth), he died at Castle Ashby, 29 December, 1681, and was buried at Compton. He had a second wife MARY, daughter and heiress of BAPTIST NOEL, Lord CAMDEN (who was a patron of FULLER's *Church-History*, "by far the most worthy MECÆNAS"), who died 22 August, 1719, and from whom the Earls Marquesses of NORTHAMPTON descend.

By his first wife the Earl had several children, of whom the eldest, born 21 May, 1648, at Castle Ashby, died two days afterwards. The "hopeful posterity" to which FULLER alludes (page 16) seems to imply that the Countess was childless when he wrote. A second son, WILLIAM COMPTON, was however born 27 May, 1653, at Canonbury House, Islington, London; and died at Castle Ashby, 18 Sept., 1661. He was one of the child-patrons of the History of the Abbeys in England, forming Book vi. of FULLER's *Church-History*, being then two years old. In this quaint dedication the child was told by his "most engaged beadsman" to consult his own extraction as the best remembrances of worthy behaviour. "A more noble or loyal family could not have been selected to whom our author could have paid a more deserved compliment" (Mr. Brewer's ed., vol. iv. p. 241). The other children were: JAMES, 3rd son, born in Lincoln's Inn Fields, 14 April, 1659; died 1 Aug., 1662: ANNE, born at Canonbury House, 14 July, 1655; died 15 Dec., 1660: ISABELLA, born at Canonbury House, 16 Dec., 1656; died 3 March, 1657-8: and ALATHEA, youngest and only surviving child (by his first wife), born in Lincoln's Inn Fields, 14 March, 1660-1; living in 1672; mar. EDWARD HUNGERFORD of Farley Castle, co. Somerset; and died before 1681.

The *Comment* contained pp. xvi, 188. Then after two blank leaves came a new title to a second edition of *The Just Mans Funerai*, as described in vol. i. page dxii, last paragraph but one. The *Comment* was the first of FULLER's publications in which GEORGE EVERSSEN, the bookseller of the Golden Ball, was concerned. The London "stationers" had already discovered that FULLER was a writer by whom they never lost.]



TO  
The Right Honorable,  
and truely religious,  
The Lady ISABELLA,  
Countess of *Northampton*.

MADAM,

**S**OME, at the first sight, may much admire what *JACOB* meant, in sending so *mean a Present* to so mighty a Person as *Joseph*, the Governour of Egypt: <sup>1</sup> *A little balm, and a little honey, spices, myrrbe, and nuts, and almonds.* For, as the quality of most of them was not costly, so their quantity (a little of either) was not considerable.

The same exception lies against my presenting this small Treatise to your Honour. *Zoar, Is it not a little one?* and the composition thereof so plain and homely that it is not worthy the notice, much less the *Patronage* of your Ladiship.

But for *Jacob*, all is answered in three words: They were the *BEST FRUITS of the land*. Indeed, as *Canaan* was a Country plentiful with provisions for self-subsistence, so it was but barren of Barter with Forraign Lands; chiefly, because God intended it for an entire place in it self, and not to mingle either Merchandise or Manners with other Nations.

The same in effect I alleadge in mine own excuse, that this is the *best* expression of Thankfulness that my present condition can afford; and my meanness is not capable in any other way to deserve the least of those many favors which your Honour hath conferred upon me.

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<sup>1</sup> Gen. 43. 11.

And as *Jacob* sent so small a quantity of each kinde (not because he grutched greater proportion thereof, but) conceiving a greater bulk would rather be more wearisome to the Bearers then welcome to the Receiver : I, in like manner, (who could have *more*, not *better ware* in this *Work*,) to avoid tediousness have purposely shortned the same.

And although your Honour shall not (as in *Jacob's* Present) finde *Honey* here, (which was never offered to God in any Sacrifice,) I mean, though in this Treatise there be no *luscious*, and palate-pleasing *Wit* and *Eloquence*, yet I assure your Ladiship (if daigning to read it) that you will meet with *Balm* (and that of the best kinde, from *Gilead*) therein ; the true *comfort* and *consolation* which we may gather to our selves in all our *Temptations*, from Christs here triumphing over Satan in the *wilderness*. Be pleased therefore, Madam, favourably to accept the *fruits* of my weak endeavours.

But why speak I of the *fruits*, whilst I remember a pleasant passage, acted by the simplicity of a poor Spaniard ? When a *Father* of the *Inquisition* sent unto him for some *Pears* growing in his Hort-yard, the poor man presently pluckt up the tree, fruit, root, and branch, and presented it unto him. What sudden fright and servile fear, to prevent danger, made him to *over-do* in his willing unwilling compliance with that churlish and cruel Inquisitor ; that, my real respect and cordial gratitude doth cheerfully perform in my adresses to your Honor, one of the most civil of your Greatness, as Courtesie is the truest badge of ancient Nobility. I desire that not onely the leaves, buds, blossoms, green, ripe fruit I can bear, be presented to your Ladiship, but could wish that the whole tree were worthy of your Honours acceptance.

The good Lord of heauen croud all happines on your Self and noble Lord in this life, and crown you both with that hopeful posterity which in due time he may bestow upon you, with eternal happines hereafter. The daily prayer of

Your Honours, in  
all Christian service,

THO. FULLER.



To  
My constant AUDITORS  
at  
St. CLEMENTS  
Eastcheap.

**I***t is spoken of Noah in the plural (what is said in the <sup>1</sup>singular of others) that he was perfect in his <sup>2</sup>GENERATIONS; because he lived in one generation before, and another after the Flood.*

*A Sermon preached serveth but an Auditory; a Sermon printed, Auditories; and (if pious in it self) not onely the present, but ensuing Age, may partake of the profit thereof.*

*It was the wish of Job, Oh that my words were printed in a book! meaning the ancient Printing, (opposite onely to speaking,) which is a Maiden, sole and single, useful chiefly for the continuance of the Original. But had the Mystery of modern Printing, (opposed also to Writing,) which is a Mother, fruitful with the propagation of many copies at once, been extant in his age, Job no doubt would have enlarged his wish thereunto, as not onely the surest means to keep, but swiftest to communicate his minde and meaning to Posterity; the main motive, with me, to publish my present pains: hoping, in some degree, they may prove not unuseful to such as peruse them.*

*If any say, These are not the Sermons you preached unto us, because there is much contracted in the Press of what you*

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<sup>1</sup> Acts 13. 36.

<sup>2</sup> Gen. 6. 9.



*enlarged in the Pulpit; let them know, The Hand, when the fist is closed together, is the same with the same Hand, when the fingers were stretched forth and palm thereof expanded.*

*Indeed Satan is justly taxed in this <sup>1</sup>Treatise for curtailing Scripture, and leaving out words of consequence in his alleading thereof: But I cannot be justly censured, if omitting, inserting, transposing, altering, and chiefly abridging what I preached (making a Decoction of Sermons into a Comment, and therefore boiling them down to a fifth part); for, being mine own, I may order them as I am advised for my best conveniency.*

*Yet why call I them Mine which formerly were God's and yours, as now they are the whole world's? God's, by whose assistance they were composed, on whose Word grounded, at whose glory aimed. Yours, as first intended for your instruction, delivered to your attention, digested (I hope) by your meditation, and now published for your further edification.*

*To conclude: It is as generally as confidently reported of the ancient British (now the Welsh) Nation, that they never ran away in Battel till their General or Leader first forsook them. Oh that we might demean our selves valiantly in our Christian warfare, until Christ, our Captain, desert us; which will never come to pass, seeing we have both his faithful promise of assistance and cheerful precedent of his valour, foiling of Satan in this his remarkable combate. To the protection of which blessed Saviour you are commended by*

Yours to his power,

THO. FULLER.

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<sup>1</sup> Pag. 103 [of the original. See Sermon VII.].



# Christ's First Temptation to Despaire.

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## SERMON I.

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MATTH. 4. 1.

*Then Jesus was led of the spirit into the wilderness, to be tempted of the devil.*

**T**HE eleven first verses of this Chapter containe the most glorious Combat that ever was fought on earth, if we seriously consider,

1. The eminencie of the persons: Generals seldom fight duels as here, the Prince of Peace against the Prince of Darknes.

2. The spaciousness of the place, the Wilderness: where they were not pent and confin'd by intruding spectators, but had *Rebboth, elbow-room*, each of them to exercise their activity to the utmost.

3. The concernment of the Cause: no less then the salvation or damnation of the Elect. Had Satan worsted Christ in this combate, he had defeated the salvation of mankind.

4. The length and fierceness of the Fight, *fourty dayes*: long battels are seldom hot; hot battels are seldom long; This was both.

Lastly, The clearness of the conquest: the success of some fights hath been in such a twilight that after the battel ended

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<sup>1</sup> Luke 4. 2.

with the swords of souldiers, they have been begun with the pens of Historians, disputing who got the better ; so equally hath the Victory been divided betwixt them : But here the Devil was quite routed, forfook the field, and after left our Saviour sole Conqueror ; and the Angels, hitherto the invifible fpectators of the fight, were afterwards witneffes of his victory, yea, attendants on his triumph : *They miniftered unto him.*

We will take the words of the Text as they lie in order.

*Then.*

*Then?* When? Immediately after the ending of his Baptizing, and immediately before the beginning of his Preaching, verfe 17 : *Then began Jefus.* In fpiritual feasts it is no bad manners for the entertainer to cut for himfelf before he carve for his guefts.

*Doctrin* 1 : The firft Doctrin concerns Minifters. *Such as intend to enter into the Miniftery muft expect temptations.*

It is an expreffion reported and approved by Mafter Perkins, That four things make a Divine, (to the firft three I concur chearfully and willingly ; to the fourth and laft I confent fully, but fadly,) namely, *Reading and Meditation, Prayer and Temptation.*

*Doctrin* 2 : The fecond Doctrin is general to all Chriftians. *After a more then ordinary elevation of thy Soul in grace, fufpect and expect a fudden Temptation.*

As fure as the Valley attends on a hill in nature ; fo after an height of holinefs in thy foul, (too fine ware to have much meafure of,) beware a depreffion, concavity, and hollownefs of a Temptation. I fpeak not this to make any good Chriftians fearful, but all watchful ; not any to defpair, but all to be difcreet.

*Objection* : You Minifters fpeak much of temptations ; it is a great Topick in your Sermons : but for my part, (faith many a man,) I never had temptation as yet, and know not what belongeth thereunto.

*Answer* : It is too too fufpicious that the great work of conversion is not as yet fincerely wrought in thy heart, and Satan

needs not besiege that soul with temptations, which is already in his peaceable possession. But if thou beest truly converted, how old soever, thou art young enough to be tempted. <sup>1</sup>A Countryman riding with an unknown traveller (whom he conceived honest) over a dangerous plain; *This place* (said he) *is infamous for robbery: but for mine own part, though often riding over it early and late, I never saw any thing worse then my self.* In good time, replied the other; and presently demanded his purse, and robbed him. Brag not that thou never hast had a temptation; it may surprise thee in that very instant wherein thou boastest that thou wert never tempted. Wherefore, *be not high-minded, but fear.*

*Was led into the wilderness.*

Let this qualifie the harshness of the phrase, *Mark* 1. 12: *The spirit driveth him.* But how? Not as a ship is driven by a tempest; not as the horses and chariots driven by *Jebu*, furiously; but, to joyn *Matthew* and *Mark* together, he was *led-driven*, by a mixt motion: *led*, there is willingness; *driven*, a kinde of violence: *led*, there is freedom; *driven*, there is force.

The sum is this: an efficacious impression from the spirit met in Christ with a voluntary condescension thereunto, and susception thereof.

I see then no cause of cavil that Effectual Grace, when it works irresistibly on the soul of a Convert, must needs prejudice and destroy the liberty thereof. I may say in such a case, A man is *led-driven* to repent, *led-driven* to believe: parallel whereunto, I may say, he doth *come-drawn* to repent, according to Christ's expression, *Job*. 6. 44, *No man cometh unto me, except the Father, who hath sent me, draw him. Sic juvat*

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<sup>1</sup> [This anecdote is found cited in Spencer's *Things New and Old*, 1658, in a paragraph entitled "No man free from Temptation," No. 1334, page 373, the reference being to "T. Fuller on Christ's Temptat." After "robbed him," he adds the following, perhaps copying from Fuller's manuscript "expanded" Sermon (page 18): "Thus it is that no place, no company, no age, no person, is Temptation-free. Let no man brag that he was never tempted; let him not be high-minded, but fear; for he may be surprised in that very instant wherein he boasteth that he was never tempted at all." To this Spencer annexes, from Ovid's *Amor.* i.: *Sub dulci melle venena latent.*]

*trahi* : a pleasing force entertained by mans freeness ; *led* and *driven*.

*The Doctrine* : The Doctrine is this : *Such as do not rashly run themselves into a temptation, but are led into it by divine providence, may with Christ confidently expect a comfortable issue out of it.*

Now, they run into a temptation who leave their Calling to meet it. They are led into a temptation who go on in their vocation, and a temptation encounters them ; so that (because they may not go back in their Calling) they must either go over it, or under it, or thorow it. Now a man in his Calling, is twice as strong to resist the temptation as one out of it. A Fish is twice as strong in the water as on the shore ; but a four-footed beast is twice as strong on the land as in the water. The reason is because the water is the proper element of the one, and earth of the other. Thy Calling is thy element, wherein thou art most able to resist temptation. When *Esau* came against him, *Gen. 32. 9*, *Jacob* with two excellent arguments importun'd Gods protection : One from Gods command, *Thou saidst unto me, Return into thy country* : the other from his promise, *Thou saidst unto me, I will deal well with thee.* Both these reasons mayst thou enforce upon God to preserve thee when a temptation assaults thee in thy calling : His Command, *Six days shalt thou labour* ; his Promise, *That he will keep thee in all thy ways* (whereof thy Calling is, next the serving of God, the highest) : And thou mayst comfortably presume that he will either remove the temptation, or make thee victorious over it.

*Use 1* : To confute such who on the proud opinion of their strength *borrow in the ears of a sleeping temptation*, and tempt it to tempt them ; dealing therewith as *Asabel* with *Abner*, *2 Sam. 2.* *Abner* would willingly have declined the fighting with *Asabel* ; but the other prosecuted, yea persecuted him to fight, and was slain by him. Some temptations may be said to have no minde to meddle with us, but that our pride and business must be tampering with them. We should not be so forward, if we considered how hard a thing it is to get out of a temptation. We usually say, *Such a man is run into debt* ; but if afterwards he hap to pay his engagements, we say not

that *he is run out of debt*, but he is *crept* out of debt. Swift may the motion be into a temptation, but slowe the recovery out of it.

*Into the wilderness.*

I observe,

Doctrine: *Solitarinefs is most advantageous for the devil to tempt us.* Therefore Christ sent always his disciples by two's, when to preach, *Luke 10. 1*; when to fetch the colt, *Matth. 21. 1*; when to bespeak the room for the Pascheover, *Mark 14. 13*. And this perchance was one reason why Christ in the choice of his Apostles and Disciples pitch'd on an even number, Twelve of the one, and Seventy of the other; that if he should have occasion to sub-divide them, they should fall out into even couples, and no odde one to lack a companion. However, no place comes amiss to the devil to tempt in: Paradise, where he tempted our first parents; a Palace, where he tempted *David* with pride, in *numbering his people*; an upper room, where he tempted *Judas* to betray Christ; the Congregation, (the Apostles being present,) where he tempted *Ananias* and *Sapphira* to tell a lye. But Satan is in his throne, most potent and powerful, in a solitary place, *in the wilderness.*

*Question*: What was the Devils design in tempting of Christ?

*Answer*: He had a double designe.

1. If possible, to wound him with sin; which if he had effected, he had frustrated the salvation of mankind, Satan knowing he could not save others, who sinned himself.

*Objection*: Seeing Satan must needs know already that Christ was the Son of God, why would he adventure on a labour in vaine, seeing it was impossible to make him sin? *Jam. 1. 13*: *God cannot be tempted with evil.* Now Satan must needs know that Christ was the Son of God, by what he had seen and heard: He had heard *Gabriels* salutation to the Virgin *Mary*, *Luke 1. 35*: *That holy thing which shall be born of thee shall be called the Son of God*; the Angels singing to the Shepherds, *Luke 2. 11*: *To you is born a Saviour, which*

is *Christ the Lord*; the prophecie of *Simeon*, *Luke* 2. 34, plainly describing him for a Saviour; yea, Satan had seen the Spirit of God descending on him as a Dove, *Mat.* 3. 16, and God owning him from heaven, *for his welbeloved Son*. All these observed by Satan must needs infallibly inform him that Christ was the Son of God; and therefore it was a wonder that the devil would tempt him.

*Answer*: All these did only amount to vehement suspicions, whereby Satan might probably conjecture, but could not certainly conclude him *the Son of God*. I mean, thus he could not hereby collect that Christ was the second Person in the Trinity incarnated, assuming mans flesh and nature upon him. He knew him to be the Son of God by grace and adoption, such an one as *David* and other men were, and a most eminent person in piety and holiness: He knew also that he was the Redeemer of *Israel*, such as *Moses*, *Ioshua*, and the rest of the Judges were: all of them *Saviours* of their people by temporal deliverances from their enemies: But he knew not certainly (though he shrewdly suspected) that he was the only Son of God by eternal generation, and who by his death and Passion should save mankind from their sins. Wherefore the devil did not wholly despaire, but tempted Christ with some probability of success.

This first design, I may call it the devils *forlorne hope*, which he himself (almost) despaired would take effect.

[2.] The second was his *Reserve*, which was to vex our Saviours soul with suffering an affliction. If righteous *Lot*, *2 Pet.* 2. 8, dwelling among the Sodomites, *in seeing and bearing, vexed his soul from day to day with their unlawful deeds*; surely it not only grated the ears, but grieved the heart of Christ to hear the devil lye so impudently, blaspheme God so presumptuously, quote Scripture so perfidiously, and apply it so mischievously.

*Question*: What was Gods intent in leading Christ to be tempted?

*Answer*: That he gaining an experimental knowledge of Temptations, might sympathize the more affectionately with us in our temptations, *Heb.* 4. 15: *For we have not such an high Priest who cannot be touched with the feeling of our*

*infirmities, but was in all points tempted as we are, yet without sin.* Why did God suffer Saint Paul, 2 Cor. i. 8, to fall into a desperate sickness and escape it, but chiefly that he might, verse 4, comfort others in trouble, *by the comfort wherewith himself was comforted in God?* And for the same reason suffered Christ to be tempted.

I wonder why Papists assigne such and such diseases to such and such Saints to cure them: as soare eyes to Saint *Blaze*, the tooth-ach to Saint *Appollonia*. Was it not because (perchance we shall give a better reason for the Papists therein then they can give for themselves) these Saints when living were affected with these infirmities? which makes them more compassionate to such as suffer the same maladies. But whatsoever thy paines be, make thy application by prayer to Christ, who will experimentally pity thy condition. Art thou hungry? He was hungry, *Mat.* 4. 2. Thirsty? He was thirsty, *Iob.* 4. 7. Weary? He weary, *Mat.* 27. Tempted? He was tempted, as in the text.

By a barbarous and ancient custome, all the goods of shipwrackt men were escheated to the Crown; and so the poor Merchant was stript out of the raggs of his estate, which the modesty of the windes and waves had left him.

But when King *Richard* the first himself had been on the Sea neer *Sicily*, like to be drowned, he recalled those Customes, making provision that the propriety of those goods should still be preserved to the right owner.

Christ hath been tossed in a Tempest of Temptation, and knows what belongs to the trouble thereof.

Let us pray to him with confidence in all our distresses, assured that out of the bowels of his experimental compassion he will have the more mercy upon us.





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SERMON II.

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MATTH. 4. 2.

*And when he had fasted forty days and forty nights, he was afterwards an hungry.*

**I**T was the constant practice of our Saviour, after some eminent act was performed by him, or extraordinary honour conferred on him, presently to cloud himself in obscurity. He had in such cases three general retreating places. 1. A *Mountaine*. 2. A *Ship*. 3. A *wilderness*. When he had fed five thousand with five loaves, *Mat. 14. 23, he went up into a mountain alone to pray*. When he had fed four thousand with seven loaves, *Mat. 15. 39, then he sent away the multitude and took ship*. When he had raised *Lazarus* to life, *Job. 11. 54*, he went thence into a country neer to the wilderness. If importunate popularity would press after Christ, it should clamber up a Mountaine with paines, or faile on the Sea with peril, or seek him in a Wilderness with difficulty.

How contrary is this to the practice of most men! When they have done any thing which they conceive *fine and gallant*, above the standard of ordinary men, then they love to appear in publike, and present themselves to the view of others.

As to eclipse himself was Christ's custome when any eminent act was done by him, the same was his practice when any extraordinary honor was conferred on him: thus lately dignified to the eys and ears of the beholders with a sight and voice from heaven, he presently retreated into the wilderness, where *when he had fasted forty dayes and forty nights, he was afterward an hungry*.

The words containe the through-fast of Christ.

Wherein observe,

1. The *depth* thereof; a total abstinence: *Luke* saith he eat *nothing*. Some criticks will carp hereat, *How could a*

*negative terminate an act?* But the meaning thereof is this: he eat not at all.

2. The *breadth* thereof; he fasted *Daies and nights*: hence we gather Christ watched all night; otherwise it is senseless to say those fast that sleep, seeing none can eat and sleep together. And no wonder if Christ watched by night, being to do with the Devil, who, *Rev. 12. 10, accuseth us before God day and night.*

3. The *length* of his fasting, *fourty dayes and nights*: in imitation of *Moses* and *Elias* fasting as long; the one at the institution, the other at the restitution of the Law, as Christ at the beginning of the Gospel.

Four principal Reasons may be assigned of Christs fasting.

First, Because he was in a solitary place where no food was afforded.

Secondly, Because as *Adam* began mans ruine with eating, Christ would begin mans repairing with abstinence. Physicians commonly cure by the contraries, and prescribe fasting to surfeits.

Thirdly, Because Christ was immediately to begin his Ministry; and fasting was the solemn initiation into that Office. Thus when *Paul* and *Barnabas* were separated for the work of preaching, *Then fasted they, and prayed, and laid their hands on them, and let them go, Acts 13. 3.* And I understand, so much the Presbyters retain of the primitive customs, that they observe a fast on their day of ordination of Ministers.

Fourthly, Because Christ was to cope with and encounter one of the subtillest, fullenest, and stubbornest of all devils; whereof there is a kinde, *Mattb. 17. 21, A kinde that goeth not out but by fasting and prayer.*

*Question*: Whether is the Popish *Lent* fitly founded on the imitation of Christs fasting forty days?

*Answer*: No. [1.] Christs actions as *God*, and as *God-man* (such was this his fasting) are for our instruction, not imitation; only his example as *meer man* must be followed by us: Thus, *Mat. 11. 29, Learn of me* (not to still the winds and waves with a Word, not to cure diseases and cast out

devils, not to fast forty days, but) *to be meek and lowly in heart.*

2. Christs fast was a total abstinence from meat. The Popish *Lent* is only an Exchange of the shambles for the fish-market: They abstaine from flesh, and feed on fish; which fish is also termed flesh in the Language of the Apostle, 1 *Cor.* 15. 39, *Another flesh of fishes.* And be it reported to palate-men whether such fishes which approximate most unto a carneous matter, be not more provocative to wantonness then flesh itself.

3. Christ's fasting was done in all humility, whilst the proud opinion of Merit is annexed to their *Lent*: which *Lent*, how it first came and afterward encreased, is worth our observation.

First, The Primitive Church kept but one day in commemoration of Christs fasting.

Secondly, The Montanists, being hereticks, first mounted it to full fourteen dayes fast.

Thirdly, The Orthodox Christians (disdaining that they should out-do them in point of abstinence) brought it up to fourty dayes.

Fourthly, the Clergy afterwards, to reach a note above the rest, heightened it to fifty dayes.

Fifthly, The Monks, to have a querk above their fellows, swelled it to sixty.

Sixthly, The Fryers, to appear above all, made it seventy.

Lastly, there was a designe of some to make it eighty, (such would not follow Christs example, but out run him,) had not the Pope in policie retrenched them, and fixed it on fourty days.

However, though the Popish Lent be not justly founded on Christs example, yet on this occasion we may naturally raise this Doctrine:

*Doctrine: Christians ought to set aside some seasons for Fasting.*

Physicians, by rules of Health, will perswade a natural fast: Politicians, by reasons from Wealth, a civil fast: Divines, by arguments from Piety, a religious fast. And if a threefold cable will not hold you, what will prevail on your practice?

First, the Physician. Tell me, ye *Londoners*, since Suppers have generally been disused in this City, I mean with such whose work onely is to over-see, (otherwise the hard labourer is *worthy as of his hire*, so of his supper,) cannot you ride as fast, run as far? Are not your faces as clear, your feet as strong, your whole body as able and active for all purposes and intents as ever before?

Secondly, the Politician. Consider the situation of our Country: *Zebulun's* blessing agreeth unto it: *It is a haven for ships*. Mariners and Fisher-men must be maintained as well as others. Indeed, one Scripture saith, *The earth is the Lords, and the fulness thereof*: but another saith also, *The sea is his, and he made it*; and we may and must feed on what it affords. Besides, Statists by such Fasts preserve the stock of Flesh. By the Levitical Law, in a birds nest the young ones were not to be killed with the dam: But, should not some such Fasts be seasonably observed in *England*, Pigs would be killed with Swine; Calves with Kine; Lambs with Sheep: the new Store destroyed with the old Stock, to the great loss of the Commonwealth.

Thirdly, The Divine perswades a religious Fast; that men with *S. Paul*, *1 Cor. 9. 27, may beat their bodies down, and keep them in subjection*; that so the body being subject to the soul, soul and body may the better be subject unto God in religious duties.

But in the great variety of Ages, Climates, and Constitutions, it is impossible to give Rules how long men should fast. Take this general Direction: So diet the Steed that it may neither kick and cast the Rider, nor tire under him in going his journey. *Rom. 13. 14, Take no thought for the flesh, to fulfil the lusts thereof*; but take order to fulfil the labour thereof.

Now let thy Fasting have these three Qualities: *Sincerity, Humility, and Moderation*.

1. Sincerity. It is a Mock-fast to abstain from Meat, and not from Sin; to scruple the eating of a crust, and in the mean time, *Psal. 14. 4, by oppression to eat up Gods people as if they were bread*: Arrant hypocrisie to be squeamish to swallow a crum, and in the mean time to devour widows

*boufes*: Not to taste a drop of wine, and yet in the mean time, *Rev. 17. 2, to be drunk with the wine of fornication.*

Secondly, Humility: otherwise Popish superstitious Faſts are good only to fill the bowels with winde, and the heart with pride.

Laſtly, Moderation. This (will ſome ſay) might well be ſpared; ſeeing you have ſeen amongſt Proteſtants as few fair faces ſpoiled with over-much Faſting as ſilk ſtockings worn out at the knees with Praying.

I confeſs the accident rare, but ſometimes it happeneth; and I could name a noble Lady, whoſe religious life is lately printed, who ſome hours before her death, being in perfect minde and memory, called for a cup of wine, and ſpake to her kinfwoman, *If God (ſaid ſhe) reſtore me to my health again, I will never maſcerate my body ſo much, to diſable it, as I have done with my faſting.* Moderation therefore muſt be uſed therein.

Before we come to Chriffs being *an bungred*, obſerve a ſecond Miracle in the text: As it was a wonder that for fourty days Chriſt eat nothing; ſo was it that during that time nothing eat Chriſt, conſidering the company he had, *Mark 1. 13: And was tempted of Satan; he was alſo with the wilde beaſts.* Now what was it kept Chriſt from their violence? Even his Innocence and that character of Sovereignty which God had ſtamped on him: *Bucephalus* could be back'd by none but by *Alexander*, to whom the horſe willingly ſubmitted himſelf, and whence *Philip* his father preſagaeth that his ſon would become Monarch of the world.

The wilde beaſts owned Chriſt for their Lord and Maſter, *Dominum cognoscite veſtrum*; and therefore offered no injury to him. Thus afterwards, *the aſs-colt whereon never man ſate before*, *Luke 19. 30*, quietly carried our Saviour.

If therefore the creatures ſtart from their wonted obedience unto thee, reflect on thine own ſins as the principal cauſes thereof.

One who had been undutiful to his father, complained of the badneſs of his own ſon: *None (ſaith he) hath bad ſo graceleſs a childe as my ſelf.* To whom his ſon, with more truth then wit, more wit then grace, replied, *Yes, my grandfather bad.*

When thou complaineſt that never maſter had ſuch unduti-  
ful ſervants in the creatures as thou haſt, ſuch barren earth,  
ſuch unwholeſome air, ſuch curſt kine, ſuch reſty horſes; might  
not theſe dumb creatures (if borrowing a mans voice) return  
unto thee, *Yes, thy Maſter bath?* God hath as rebel-  
lious a ſervant in thy ſinful ſelf.

Sure I am, Chriſts innocence commanded the wilde beaſts  
into obedience: muzzled the Bears mouth, brake the Tygers  
teeth, blunted the Boars tusks, pared the Lions paws; onely  
the Devil, that lion, after fourty days faſting, adventured to  
ſeize on him.

*And afterwards he was an hungred.*

Three principal reaſons may be alleadged for Chriſts  
hunger.

Fiſt, becauſe he was now to leave the Wilderneſs, and  
come into a Country that afforded plenty of food: God  
therefore, who had formerly tied up his appetite, now let it  
looſe again.

The ſecond Reaſon, to ſhew you the truth of his Humility.  
His faſting ſo long ſpake him God; his being hungry after-  
wards ſpake him Man: His faſting, and being an hungry  
afterwards, ſpake him God-man, and a fit Mediator.

The third Reaſon, to toll on the devil to tempt Chriſt  
with ſome hope of ſucceſs, that ſo Satans ſhame and confuſion  
might be the more when overcome. Chriſts being an hungry  
in ſome ſort tempted the devil to tempt him, and inſpired  
Satan with ſome probability of conqueſt: for Satan before  
was almoſt out of heart at the long miraculous faſting of  
Chriſt; onely one thing comforted him, that *Moses* and *Elias*  
faſted as long, and yet were but meer men, *Jam. 5. 17, ſubject*  
*to like paſſions as we are.* This, I ſay, kept Satan in heart,  
that notwithstanding Chriſts long faſting he might be ſubject  
to ſin; and when he found him an hungry, his hope was  
doubled that *all was his own*; which made him tempt Chriſt  
with the more confidence.

From Chriſts hunger at laſt, after ſo long faſting, we con-  
clude,

*Doctrine : Men cannot conclude the constant tenure and continuance of their souls, from some extraordinary acts by them performed.*

Men sometimes are enabled by God to go beyond themselves, and are raised in some kinde of performances to so high a pitch that they can never reach it afterwards. But if this good temper should stay with them some terme of time, he cannot thence truly infer a perpetuity of that condition. One may be chaste fourty days together, and not feele the least motion to lust; yet *afterwards be wanton*. One may be patient fourty days together, and not finde the least provocation to passion; yet *afterwards be immoderately angrie*. God's Spirit may vigorously quicken thee for a time, and then leave thee to thy self: I say, He may then leave thee to thy Natural and Moral, as here he left Christ to his Natural infirmity; who, after fourty days fasting, was *afterwards an hungrie*.

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### SERMON III.

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MATTH. 4. 3.

*And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.*

**B**EFORE we come to the words, three Questions must first be propounded and answered.

*Question 1 :* How could Satan be properly said to come, at the end of *fourty days*, when Christ, *Luke 4. 2*, was all that time tempted by him?

*Answer :* Satan discharged at Christ *to and again*, haunting him like the fits of an intermitting Ague; alternately and frequently iterating his coming, departure, and return: but now at last he came *with a witness* to give him three *parting thrusts* with all his skill and strength.

*Question 2 :* In what visible shape did the devil appear? because the text saith, *He came*; which properly signifies some corporal access.

*Answer:* Indeed Divines collect so much from that word; but perchance they lay more weight thereon then it can well bear: for we read, *Mat. 13. 19, Then cometh the wicked one, and catcheth away that which was sown in their hearts:* yet Satan in no bodily shape, but by inward suggestions, stealeth the Word from us. Such as conceit the devil tempted Christ in the shape of a Pharisee, Essæan, or some strict (pretended holy) mortified Order amongst the Jews, have onely Fancie for their foundation. But we must be contentedly ignorant in what bodily shape Satan made his approach, seeing God hath not acquainted us with the certainty thereof.

*Question 3:* How came Satan to know Christ was an hungred? *If I be an hungred, I will not tell thee:* It being utterly improbable that Christ made any complaint of his hunger to the devil.

*Answer:* Mans natural imperfections are easily discovered by his prying eyes, who being an excellent Anatomist, knew all inward and outward symptomes of hunger by the sudden change in his bowels, stomach, face, looks, &c., haply confirmed by Christ's outward gestures, seeking to finde some food in that place; whence Satan took the hint of his temptation.

*Doctrine 1:* *Satan knows how and when to lay his baits for the best advantage.*

*How:* for the manner, *1 Pet. 5. 8, He walketh about, seeking whom he may devour. Walketh about,* not onely in relation to the whole world, which he compasseth, *Job 1. 7,* but also in respect of the particular person whom he tempteth. <sup>1</sup>An Enemy, before he besiegeth a City, surroundeth it at distance to see where the wall is the weakest, best to be battered; lowest, easiest to be scaled; ditch narrowest, to be bridged; shallowest, to be waded over; what place is not regularly fortified; where he may approach with least danger, and assault with most advantage. So Satan *walketh about,* surveying all the powers of our souls, where he may most

<sup>1</sup> [This passage to the end of the paragraph is in Spencer's *Things New and Old*, No. 1346, page 377, entitled "Sathans subtilty in laying his Temptations." A parallel passage from Hugo de S. Victore is added: "*Diabolus quando decipere quemquam tentat, prius naturam, &c. Hug. lib. 2.*"]



probably lay his Temptations: whether our Understandings are easier corrupted with Error, or our Fancies with Levity, or our Wills with Frowardness, or our Affections with Excess, &c.

He knoweth also *when* to lay his baits: *Jer. 8. 7, The stork knoweth his appointed time; and the turtle, and the crane, and the swallow, observe the time of their coming; namely, when most seasonable for their advantage: but Satan, this Vulture, or Bird of prey, is more knowing then all of them in this kinde, what month in the year, week in the month, day in the week, hour in the day, it is best to bring his Temptation. Indeed, those four birds divide the year betwixt them; the Swallow coming in the Spring, the Stork (as I take it) in the Winter, &c.; whilst this wilde Harpy comes all times of the year: no season is unseasonable to him, wherein he can get advantage.*

*Use:* Let us be careful to fortifie our selves against the assaults of Satan; especially let us watch against that time unknown to us, when, *Luke 22. 53, the hour and power of darkness* shall meet together. How many people are there, fervilely and superstitiously afraid of this following Eclipse! They afright themselves with fear what dismal effects are portended thereby: But where is that man truly affected with the taking notice of, and making defence against the time when the devils temptations, taking advantage of our sins, shall hide the sunshine of Gods favour from our apprehensions?

Now chiefly provide against two times.

First, after thou hast been guilty to thy self of totally omitting, or perfunctorily performing of Prayer: for then Satan discovers a breach in thy soul, and will assault it.

Secondly, at the hour of death, when his rage is the greatest, because his reign is the shortest: who like a bad Tenant, having a Lease ready to expire, *without impeachment of Waste*, cares not what havock he makes, because not tied to Reparations.

### *The tempter.*

Doctrine: *The Devil is the tempter paramount.* There be other tempters, The World, the Flesh, Wicked men; but all

these are subservient to Satan, who in them and by them driveth on his designe of Temptation. But this Tempter never before nor since took such a task in hand as here to tempt Christ. *Fiery darts*, Eph. 6. 16, can make no impression where they meet not with combustible matter: Granado's, if cast on a Castle all strongly arched over with stone, do small execution: so here Satans temptations took no effect in Christ, because finding no party to comply with him. *Job. 14. 30, The prince of this world cometh, and hath nothing in me.* Though Christ was *All in all*, yet Satan found *nothing* in him, namely for his purpose; no Corruptions to be tinder to his fiery Temptations.

*If thou beest the Son of God.*

Some conceive that Satan herein dissembled his knowledge, (as *Joseph*, who did know, and would not know his brethren,) though assured Christ was the Son of God. Such a sort of people we meet with, *2 Pet. 3. 5: For this they are willingly ignorant of.*

But *cui bono?* For what conceived good to himself should the devil disguise his knowledge herein?

Others conceive that as an angry dog bites a stone out of meer madness, though knowing he shall sooner break his teeth then batter the stone: so Satans malice so far transported and blinded his judgement, that he tempted Christ, though (knowing him for the Son of God) his temptations would prove ineffectual.

But I rather cast the grain of my opinion into the Scale of those Divines who conceive the devil unsatisfied in this point; and therefore his *if thou be the Son of God* proceeded from his desire of more perfect information therein.

Hence we learn,

*Doctrine: Satan hath a limited and confined knowledge, and is ignorant in many things.*

He knoweth not the secrets of our hearts, nor future contingencies reserved to God alone; the reason why he returned such ridling Oracles, merely to palliate his own ignorance. In such things he speaks warily with an *if*; not that he is conscientious, not to tell a lye; but cunning, not to be caught

with a lye; that by pretending of truth, he may keep up his credit, and deceive with the less suspicion.

Secondly, from this *if* we collect also,

Doctrine: *It is Satan's master-piece, to make Gods children first doubt of, and then deny their sonship.* (For, had Christ entertained this temptation, at the next return, Satan would have turned *fi* into *non*: this his *conditional particle*, into a *pure negation*.)

This he doth by two devices.

First, by insinuating a *fi*, a suspicion of doubt, into the most positive and pregnant promises of God. Where God saith, *Call upon me in the time of trouble, and I will bear thee*; Satan infers, *if he will bear thee*. Where Christ saith, *Mark 16. 16, He that believeth and is baptized, shall be saved*; Satan suggests, *if he shall be saved*. In a word, the devil endeavours to alter the property of all Gods promises for the worst, substituting a supposition for Gods position: as, where God had lately said, *Matth. 3. 17, This is my beloved Son*; the devil spoils a direct text with a doubting gloss, *If thou be the Son of God*.

Secondly, by heightning the afflictions of Gods servants to be so great as inconsistent with their sonship: as here he would perswade, Christs hunger argued him no Son of God, except he could presently relieve himself. So he tempts Gods children to believe that their poverty, infamy, captivity, and other tribulations, plainly prove them no sons of God, unless they can presently rid themselves of them.

Gratify not Satan in the deepest of thy afflictions with a confession against thy self. Acknowledge thy self *a prodigal*; but yet *a childe*, no *bastard*: a *wandering sheep*; but yet *a sheep*, no *goat*: sanctified afflictions being evidences of Gods love, not hatred unto thee.

Remember and apply to thy self Gods three GIFTS:

The first, good.

The second, better.

The third, best of all.

The first, general: *Iob. 3. 16, He GAVE his onely Son, that whosoever believeth in him, &c.*

The second, particular: *Eph. 5. 25, loved the Church, and GAVE himself for it.*

The last and best, more particular still: *Gal. 2. 20, who loved me, and GAVE himself for me.*

Take heed to pleasure Satan by renouncing thine own sonship; and apply this grand Gift of Christ, with a particular faith, unto thy self.

*Command that these stones be made bread.*

*Doctrine:* Even by the confession of Satan himself, *The Son of God by his mandate can instantly transubstantiate stones into bread.*

Indeed, men by the help of a figure may in some sort be said to do so. Such who in the West country turn solid *Lime-stones* into *Compost*, whereby they manure their Tillage, and make their grain wonderfully to increase, may by a Metonymie be said to *turn stones into bread*. But this is done with a tedious going about; whereas Christ's miracles are presently and perfectly performed: *Immediately his leprosie was cleansed*, Matth. 8. 3; *Immediately their eyes received sight*, Matth. 20. 34; *Immediately the fever left her*, Mark 1. 31; *Immediately her issue of blood was stanch'd*, Luke 8. 44. God onely can instantly and perfectly (with such as act by commission under him, as *Moses* did) turn the substance of one thing into another.

See we here, *That Jannes and Jambres, the Egyptian incanters, did their Miracles but seemingly.* Had Christ rejoyned, *My turning of stones into bread will not argue me the Son of God, seeing the Egyptian Magicians, Exod. 7. 12, turned their rods into serpents*; how quickly would the devil have distinguished, that these things were done *quoad similitudinem, non quoad veritatem!* disclaiming his own deed, because *Aaron's rod swallowed up theirs*; that is, it *lasted and continued*, when the others *vanish'd away*.

Three good things appear in this temptation of Satan.

1. Truth, allowing Divine Omnipotencie.
2. Temperance, that stones should not be turned into variety of dainties, provocatives of wantonness; but onely into bread, for necessary sustenance.

3. Tendernefs, counfelling Chrift to fupport his own life and health.

But as the Locuft, *Rev. 9. 7, bad faces like the faces of men, but tails like unto fcorpions*: fo here Satans temptation had much of humanity and *Philanthropia* in the complexion and vifage thereof, (and no wonder he can make himfelf look like a man, who can, *2 Cor. 11. 14, transform himfelf into an angel of light,*) but a *fting in the tail*, to put Chrift on the prepofterous working of a miracle, to the diftruff of his Fathers providence.

*Ufe*: Learn we from hence, to fear all difcourfe with Satan, and fufpect all that he faith, as having a reach beyond our difcovery. *Metuas Satanam, vel vera loquentem*. Some will fay, *Let Satan but fpeak the truth, and let him do his worft*: *Ex veris poffunt nil nifi vera fequi*: By the neceffity of Logick, truth muft inevitably follow from the truth he fpeaks. But know, his fophiftry can graft a lye fuddenly on the flock of truth, fo artificially, fo invifibly, that thine eye cannot difcern the fame.

Laftly, be jealous of Satans beft temptations, which (as here to Chrift) pretend moft courtefie and kindnefs in them. Stinks are not fo dangerous for mens healths, whose offenfivenefs makes them eafie to be avoided, as thofe faint and luscious fmells, which, complying with mans nature, infenfibly fteal into the noftrils: fuch is the fmell of *May-flowers*, mellow apples, and, they fay, of the Plague itfelf: But of all fents, the leaft fufpected, and therefore moft malignant, is the ftink of a <sup>1</sup>Goat, which is fomewhat akin to man, arifing from the corruption of his flefh and fweat. Take heed efpecially of thofe temptations of Satan which have fome mixture of humanity in them, as this in the Text, when he perfwaded our Saviour by fin to preferve himfelf. Studioufly avoid fuch Temptations, which in fome manner *claim kindred* of us, left by their *pretended alliance* to our natural *prefervation*, they *furprife* our fouls into a fudden confent unto them.

<sup>1</sup> Lord Bacon in his Natural Hiftory [Cent. x. ¶¶ 912, 914].

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SERMON III.

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MATTH. 4. 4.

*But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

**T**HERE is a received fancie, as old as common, false as either, having no footing in Scripture, but founded partly on that license which Painters assume to themselves, partly on the pretended apparitions of ignorant Monks, *That the devil is borned.*

The best moral I can make of so fond a conceit is this : The devil's temptations are *borned*, or *forked*, *bicornea argumenta*. So that chuse which you will, he hopeth to gore the soul. Thus in the last verse, to our Saviour, *If thou be the Son of God, &c.* On the one side, Satan hoped to make Christ renounce his sonship ; *there is one born* : or else to work a needles Miracle ; *there is the other born* : and with such *Dilemma's* he useth daily to assault Gods children.

But what saith *David*? Psal. 75. 10, *I will break the horns of the ungodly* : which here was truely performed by Christ, who found out a *medium* betwixt the two extremities ; namely, that a man without *bread* might support himself, by a faithful and patient dependance on Gods promises. *Hunger* (saith our English Proverb) *will break thorow stone walls* : and Satan hoped that Christ's hunger should transport him so far as to turn those stones miraculously into bread. When, contrary to his expectation, Christ turns a place of Scripture (being the bread of life) into a stone, wherewith he hit, wounded, and repelled Satan : *He answered and said, Man shall not live by bread alone, &c.*

Observe therein,

First, what Christ did not do : he did not work a Miracle to gratifie Satan.

Secondly, what he did say : he fenced *himself*, and foiled *his foe*, by alleading of Scripture.

Most of the difficulties in this text will be explained, if we but propound and expound one wonder which we meet with, of Christ's working in the Gospel.

The Wonder is this: that Christ afterwards, *Job. 2*, turned water into wine at a Wedding, and would not now turn stones into bread in the Wilderness. For,

1. Both were equally easie, and both required an infinite agent.

2. Wine is but a meer superfluity, but bread is of absolute necessity to mans life : yea, men may quench their thirst from water, when they cannot satisfy their hunger from stones.

3. Wine, at that time and place, was a superfluity of a superfluity ; it appearing by the text, *Job. 2. 10, they had well drunk*. Understand it, not so excessively, but still there was a *plus ultra* for honest mirth, or otherwise our Saviour would not patronize drunkenness.

Lastly, that miracle he did to gratify guests ; but here he was concerned for his own support ; and yet refus'd to work it.

The reason of all this is : He did that miracle in *Cana* for the converting of unbelievers to the faith, and the confirming of weak believers in the faith. The text saith, *Job. 2. 11, This beginning of miracles did Iesus in Cana of Galilee, and manifested forth his glory ; and his disciples believed on him*.

Now here he refused to turn stones into bread, because,

1. It was unnecessary : Christ now being to leave the wilderness might either buy, or else request food elsewhere.

2. It was unseasonable to do it at Satans suit and soliciting, who would be ready to brag that he had Christ at his command, to practise miracles at his pleasure : wherefore neither Satan nor his Imps, *Herod, Luke 23. 8*, and the Pharisees, *Matth. 16. 1*, could prevail with Christ to shew them a signe, when either out of curiosity, wantonness, or craft, they required the same.

3. It was unprofitable, there being no hopes of Satan's

conversion. The blinde man, being pressed often to repeat the manner of Christs curing him, said bluntly to the Pharisees, *Iob. 9. 27, Wherefore would ye bear it again? Will ye also be his disciples?* Why should our Saviour work a wonder, Satan being present? *Would he also be Christ's convert?* He could not, he would not believ to salvation.

Lastly, it was unlawful to tempt God to work a needles miracle, when there were other ways to subsist without it.

Which leads our meditations to observe,

Doctrine: *Christ and his Apostles wrought their miracles with a publike spirit, for Gods glory.*

They never used their healing or *sanative Miracles* for their own relief; nor their hurting or *destructive Miracles* in their own revenge.

For the first: It is well known how neer and dear *Timothy* was to Saint *Paul*, whom he called *his son*; yet he would not cure *those frequent infirmities* wherewith *Timothy* was troubled. *Paul* that cured the cripple at *Lystra* of his lameness, *Acts 14. 10*, healed the father of *Publius* principal man in *Melita* of his fever, *Acts 28. 8*, raised *Eutiches* to life when killed with a fall, *Acts 20. 12*. Why should not he presently heal *Timothy*, but onely prescribe him a more liberal diet? *1 Tim. 5. 23: Drink no longer water, but use a little wine for thy stomacks sake, and thine often infirmity.* Yea, why did not he cure himself of that acute disease, *2 Cor. 1. 9*, when *he received in himself the sentence of death?* The reason of both is this: They were stewards, not owners, of their miraculous power, and might not ingross it for their own good, but dispense it for the behoof of others, and principally for the converting of unbelievers.

Nor were their destructive miracles employed in their own revenge. *Alexander the copper-smith*, saith *S. Paul*, *2 Tim. 4. 14, hath done me much evil: the Lord reward him according to his works.* Some will say, Had I been in *Paul's* place, I would never have sent him to God for his reward, but would presently have paid him my self, and smote him, as he did *Elymas*, with blindness. But *Paul* would not be judge

<sup>1</sup> Tim. 1. 2.



in his own cause; it being probable that *Elymas* his fault was more publike, not onely committed against *Paul*, Act. 13. 8, but also against *Sergius* the Deputy, seeking to turn him away from the faith; whilst *Alexander's* insolence was more particularly aimed at *Paul's* person, and therefore the Apostle (for fear of partiality) refers him to Divine punishment.

This will put a Touch-stone into our hands, thereby not onely to suspect the truth, but detect the falshood of many Popish Miracles, having so many private ends and self-interests in them.

Thus <sup>1</sup>*Austin* is reported, when preaching here in *Dorsetshire*, being afflicted with his companions for want of water, to have struck his staff into the earth, and to have fetcht forth a Crystal fountain. Whereas Christ himself was fain when thirsty to go to the well, and beg water, *Job*. 4. 7, of the *Samaritane* woman.

They report also of Saint <sup>2</sup>*David*, the Welch Saint, that when multitudes of people pressed to his preaching, with a word he commanded a mountain to stand out of the earth, that so his person might be more visible, his preaching more audible, to the Congregation. Whereas Christ himself, *Matthew* 5. 1, preaching to as great a confluence, did not create, but climb up; did not make, but made use of a mountain; not easing himself by miracle, but taking pains in his own person to travel to the top thereof. Christ, I say, who out of a publike spirit healed others, but was hurt himself; fed and filled others, but was hungry and empty himself, when he returned this answer in the text: *It is written, Man shall not live by bread onely, but by every word that proceedeth out of the mouth of God.*

*It is written.*

*Question:* Where? In what Book, Chapter, and Verse?

*Answer:* For the later, Chapter and Verse, they are not *Iure Divino*, but of humane and late institution. Indeed the Psalms, both for number and order, were anciently divided

<sup>1</sup> Not. S. Augustine the famous Father, and Bishop of Hippo; but a later Monk.

<sup>2</sup> Flores Sanctorum.

and martialled : *Act. 13. 33, It is written in the second Psalm.* But Chapters are of a far later institution. Let it suffice the place was betwixt the first of *Genesis* and the last of *Malachi*. And Satan knew full well it was no forged text, but truly to be found, *Deut. 8. 3.*

Doctrine : *Gods Word is the best weapon for our spiritual warfare.*

Military men have much troubled themselves advantageously to compound *Offending* and *Defending* in the same Weapon. This, if effected, would both save portage, and one Weapon would be eminently two for all purposes and intents. Hence grew the invention of making short pikes in the bosses and middle of shields, that the same may both hide the souldier and hurt his adversary. This is perfectly performed in the Scripture, both sword and shield against the *fiery darts* of the devil. And well are his temptations resembled unto darts, for their swiftness, for their sharpness : they come the quicker, and pierce the deeper, according to the might and malice of the arm enforcing them.

*Use :* To confute the Papiſts, who disarm Gods people, and leave them naked against the assaults of Satan, by locking up the Word in an unknown Tongue.

Whether the translating of the Norman Laws into English, will make men more knowing, or more wrangling ; more intelligent, or more litigious, the present age can onely guess, the next will certainly conclude. But out of all question it is, the Laws of God cannot, without breach of Christian liberty, and the apparent injury of Gods servants, be hid from them in a strange language, so depriving them of their best defence against Satans temptations.

Doctrine : *Gods faithful servants, in the time of famine, can make a feast unto themselves out of the promises in Scripture.*

They take the first course out of the Old Testament, *Psal. 34. 10 : The lions do lack and suffer hunger ; but they that fear the Lord shall want no manner of thing that is good.* The second course is out of the New Testament : *Matth. 6. 33, But seek ye first the kingdom of God, and his righteousness,*

<sup>1</sup> Eph. 6. 16.

and all these things shall be added unto you. Yea, he may make a *Convivium dubium*, a doubtful feast, wherein the appetite is suspended betwixt the variety of equally-dainty dishes; and he shall leave as good as he takes, so copious is the Scripture therein.

Come we now to consider the several ways whereby God wonderfully supports them, who in want feed on his promises. Some will say, *Words are but winde*; but God's are real words, such as fill and fat those that depend upon them.

First, he can make a little go far, as *Matth. 14. 21*, when about five thousand were fed with *five loaves and two fishes*.

Secondly, he can, as extend the quantity, so improve the quality of meat that coarse diet shall cause strength and health as well as dainties; as in the case of *Daniel's* pulse. *Shew me not the meat, but shew me the man*, saith our English Proverb. When I behold the children of poor people I perceive a Riddle, and contradiction between their fare and their faces: lean meat, and fat children; small beer, and strong bodies; brown bread, and fair complexions. Nor can I attribute it to any other cause but this, That the rich folk generally make *long meals* and *short Graces*, whiles poor men have *short meals* and *long Graces*; I mean that they rely more upon Gods blessing then their own provisions.

Thirdly, by strange and unexpected ways he can furnish them with food in the greatest of their necessities. Whereof we will make onely a fourfold instance.

In the year of our Lord 1555, when a general Famine was over all *England*, Master *Cambden* in his <sup>1</sup>*Britannia* reports that at *Alborough* in *Suffolk*, on the sea-coast, there grew on the Rocks such plenty of Pease which came to perfect maturity, that they abated the prizes of the market, and saved the lives of many poor people.

When the City of <sup>2</sup>*Rochel* was besieged, 1572, and by famine reduced to great extremity, God sent into their Haven such a shole of fishes, (of a sort never seen there before or since,) which relieved the people till the Siege was broken up.

<sup>1</sup> Pag. 466 [Ed. 1607, p. 339, § Suffolk].

<sup>2</sup> *M. Fox* his *Martyrs* [Ed. 1641, vol. iii. contin. p. 74. col. 1; ed. 1853, vol. viii. p. 752].

When the wife and children of banished <sup>1</sup>*Musculus* begged bread of him (no welcome musick to a tender father, who had not wherewithal to relieve them), to divert his care he fell a making of verse :

*Est Deus in cælis, qui providus omnia curat,  
Nunquam credentes destituisse potest.*

I confesse the Verses none of the most excellent ; but I question whether a better Poet would not have made worse on the same occasion, seeing the tears of starving children are but a bad *Helicon* to quicken his fancie. Now no sooner were his Verses ended but a neighbour of his brought him a loaf, which made him a feast for his family.

Lastly, in the Massacre at <sup>2</sup>*Paris*, one *Merlin* some fortnight together was nourished with one egge a day, laid by an hen that came constantly to that Hay-mow where he lay hid from danger To teach all in time of extremity to depend on him, who hath written, *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

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<sup>1</sup> *Melchior Adamus* in his *Life* [Ed. 1653, p. 373].

<sup>2</sup> *M. Dyke* in his *Comment* on this text [Ed. 4to. 1635, p. 266].





# Christ's Second Temptation to Presumption.

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## SERMON V.

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MATTH. 4. 5.

*Then the devil taketh him up into the holy citie, and setteth him upon a pinnacle of the temple.*

**W**HEN the army of Benbadad was routed by Abab, Benbadad's servants said unto him, 1 Kings 20. 23, *Their gods are the gods of the hills, therefore they are stronger then we: but let us fight against them in the plain, and surely we shall be stronger then they.* They conceited that change of place would bring change of success. The devil may seem in my text (as crafty as he is) to befool himself with the same conceit. Though Christ had worsted him in a lowe, flat, level, private wilderness; he hoped to be more happie in a high, lofty, publike place; which made him (though acting the same part) to lay a new Scene. Indeed, in this verse he perfects nothing, but provides and prepares all things for the ensuing temptation, and in this text onely tunes the Instrument. Now whereas routed once, he here rallies his forces, we learn,

Doctrine: *Satan, though foiled at first, will not finally forsake us, but renew his temptations.*

Some impute it to his valour; I ascribe it rather to his malice, conceiving it to proceed not so much from his sprightfulness in himself as his spightfulness against us.

There is a generation of people which, Satan-like, triumph to trouble where they cannot conquer; such, whilst Sophisters in the Schools, make abominable wranglers and defenders of Paradoxes: cunning men in the Country, if getting a smack of the Law, they prove *Barettors*, troublesome to themselves and their neighbours. But if they pretend also to Divinity, then they turn, if not Hereticks, to the destruction of themselves, yet Schismaticks, to the destruction of the Church.

This will give us truly to understand those words, <sup>1</sup>*Resist the devil, and he will flee from you*; that is, he will so flee from you as he will again flee to you. It is said of *Marcellus* the Romane General, He could not be quiet *nec victor nec victus*, neither *conquered nor conqueror*. Yea, it is said of the *Partians* that their *flight* was more to be feared then their *fight*, having a slight to shoot their arrows over their backe, whereby they galled their pursuing enemies. Suspect Satan even departing; for it is *animo revertendi*: he will never let thee alone whilst thou art alive.

*Objection*: But it is said, *Mark* 9. 25, by Christ to the dumb and deaf spirit, *I charge thee come out of him, and enter no more into him*. It seems (contrary to your Doctrine) this man had a *Quietus est*, or a *Writ of ease*, never more to be troubled with temptations.

Neither did our Saviour speak, nor Satan understand these words in this sense. The man had a *Supersedeas* onely from *possession*, but not from *temptation*, to which he was subject, as long as he lived, as well as others.

Here take notice of our Saviours goodness, who in the case of a friend (this poor oppressed man) would discover his Deity, and totally and finally banish the devil from possessing him: But in his own cause (though, no doubt, if he had thought fit, he could have confounded Satan, and confined him to hell) he still remained meer man, suffering Satan to recruit his forces against him in his temptations.

*Use*: Will Satan return again in tempting? Then if thou hast got any advantage against him, improve it to the utmost: Give no *fair quarter* to his *foul temptations*. *Kindness to him*

<sup>1</sup> James 4. 7.

is *Cruelty to thy self*. He is incapable of courtesie, and his thanks will be in destroying thee. Deal not with him as *Abab* did with *Benbadad*, out of fond pity to spare him, 1 *Kings* 20. 42, lest he deal with thee as *Benbadad* did with *Abab*, be thy final ruine and destruction.

*The devil taketh him. Luke saith, brought him.*

*Question*: Hath Satan such power over Christs body to hale and draw him at pleasure, to any place? This is cold comfort to Christians: *The disciple is not above his Master*: If he served Christ thus, how cruel will he be to us!

He hath no power of himself over Christ's or our bodies: which plainly appears, because he doth not daily exercise the same. Had he any such power, Scholars should not stay still in their studies, nor Lawyers stand quietly at the Bar, nor any sit undisturbed at meals: none should ever walk unmolested when waking, nor lie undisquieted when sleeping. It is not from store of pity, but want of power in Satan, that he doth not daily hackney and haraſe out the bodies of Gods Saints till they become skeletons, and more waſted than *Pbaraob's* lean kine.

Expect not here that I should speak any thing of *Witch-bridles*, fondly believed by many; as if a witch can bestride any thing into a ſteed, and mount whither they please on such a *Pegasus*. I am thus far for *Witch-bridles*, that God *bridles all Witches* and the devil their maſter, with a confined power. And as for Witches pretended aery travels, they are generally deluſions of their fancies in dreams, whilst their head never travelled from their pillows; if they be ſo well ſtored (as commonly being moſt poor) to ſleep upon them.

But to return to the text: the words *he taketh him* imply not any force, ſeeing the Original, *παρέλαβε*, is uſed *Matth.* 2. 21: *And Joſeph aroſe, and took the young childe and his mother*. The ſame is uſed *Matth.* 17. 1: *Jeſus taketh Peter, and James, and Iohn*, when he was to be tranſfigured; who freely went along with him at his motion. Nor doth *ἤγαγεν αὐτὸν*, *he brought him*, *Luke* 4. 9, import any violence, ſeeing we read, *Acts* 5. 26, *ἤγαγεν αὐτοὺς*, *They brought them, but*

*without violence.* The sum of all is this: As a challenger may be said to have *took and brought* such a one to fight with him on *Calice-fands*, that is, by mutual consent, the other being as willing to go as the challenger to have him: so Christ confident of his cause, innocence, armour, and Gods assistance, went willingly with the devil, refusing no place of his profering. However, our Divines generally conceive that God for the present gave Satan power over Christs body to transport it; which may be maintained without any absurdity. For if the Imps of Satan, the Souldiers and Priests Officers, had power to carry him from the garden to *Annas*, from *Annas* to *Caiaphas*, from *Caiaphas* to *Pilate*, from *Pilate* to *Herod*, from *Herod* to *Pilate*, from *Gabbatha* to *Golgotha*; no wonder if Satan himself might have commission to carry him, and Christ shew submission to be carried by him. In a word, as when *Pilate* boasted what great matters he could do, *Iob.* 19. 10, Jesus as humbly as sharply returned, *Thou couldst have no power against me, except it were given thee from above*: so Satan could have no power over Christs body, except God, for his own greater glory, had permitted it unto him.

*Into the holy citie.*

*Question:* How can a material citie, being but an heap of houses, be accounted holy?

*Answer:* As there is none good but one, God himself; so none holy but he, by original inherent holiness: none holy but Angels and Men, with derivative inherent holiness. But a relative holiness belongs to places and things consecrate or set apart from civil or profane to religious or pious uses.

*Question:* But how could *Ierusalem* now be accounted holy, seeing the complaint, *Isai.* 1. 21, was now truer then ever, *How is the faithful city become an harlot?* What! an holy harlot? *Matth.* 23. 37: *O Ierusalem, Ierusalem, thou that killest the prophets, and stonest, &c.* What! an holy Murderer? Abominable corruptions swarmed therein. The High-Priesthood, which *Iure Divino* ought to have been for term of life, was by a fundamental innovation made annual, *Iob.* 11. 49: *Caiaphas being high-priest that same year.* Tra-



ditions were advanced, not onely to *make void*, but to *check* the written Word of God. The Pharisees made the strength of God's Laws to leak with their carnal and restrictive glosses: and could this be still the holy city?

*Answer:* It was so; because, notwithstanding these corruptions, the vitals of *Gods service* and *mans salvation* were therein still continued. There was the *holy Altar* (the heart of Religion): *holy*, because it held the *holy Sacrifices*; and they *holy*, because they were Types of Christ, *the Truth, the holy One of God*. Separation therefore may be made from the *corruptions*, not from the *fundamentals* of a true, though sick Church (such as *Jerusalem* now was), much depraved, but still *the holy citie of God*.

*Doctrine:* Satan is not deterred from tempting by the holiness of any place.

For here was a Triplicity of holiness centred together. *Holy Land*, *Zech. 2. 12*. In this *holy land*, *Ierusalem*, termed *the holy city* in the text, as also so called *Matth. 27. 53*. In this *holy city*, the *holy temple*, *Psal. 5. 7: I will worship toward thy holy temple*. A fourth may be added, the *Pinacle*, which though not the holiest, yet the highest place of the Temple, in a local position. But all these nothing frightened the devil from tempting.

Some have admired at the impudence of those thieves who durst cut purses in Prayer-time in the Kings Chappel, his Majestie being present, and under the Cloth of State. All this is nothing to Satans boldness, who *catcheth away that which was sown in the heart*, *Matth. 13. 19*, in the Church it self, where the King of heaven is graciously present. And since he tempted Christ *on the Temple*, fears not to tempt Christians *in it*, for all the holiness of the place; to tempt the Preachers in the Pulpit to affect popular applause, bow Scripture to his own ends; tempt the Reader in the Desk to have his minde roving, whilst his tongue is reading the Word; tempt the People in their Pews to carp and cavil at the Sermon, and to come thither rather to see and be seen then to learn and practise.

In a word, no holiness of place deters Satan from tempting.

See here the folly of the Papists, who conceive *holy water*,

*boly reliques, boly rags*, will drive Satan away; when *boly land, boly city, boly temple, heavenly pinnacle*, did not fright him from tempting our Saviour.

*Pinacle of the temple.*

Understand a Battlement: otherwise *Iosephus* informs us that the Broches of metal on the top of the Temple were pointed as sharp as a needle, purposely to prevent birds sitting and defiling upon them.

Two things make a Pinacle: 1. Height. 2. Narrowness. Both which here met together.

Let those then, first, beware who stand upon the *pinacle* of a *doubting conscience*, and who adventure on those things the lawfulness whereof is questioned both by themselves and others. Such as use Pastimes on the Lords day, which, for their violence and obstreporousness seem labour rather than exercises: these stand on a *pinacle*. Such as being divorced from their wives for adultery proved in them, and marry again, their wives yet surviving, stand on a *pinacle*. Such as marry their Cousin-german (which I confess not forbidden in Scripture), by reason of their vicinity are conceived by some Divines to stand on a *pinacle*. And as I wish all such as have taken their station there, firm footing, (unwilling to cast scruple into their consciences,) so it will not be amiss to advise those whose affections are unengaged, and that have the wide world before them, not to adventure on such a *pinacle*.

Secondly, Let those beware of temptations who stand upon a *pinacle* of *Distress*, as *David* did, 2 *Sam.* 24. 14: *I am in a great strait*; when to chuse betwixt Famine, Flight, and Pestilence. Time was when he boasted, <sup>1</sup>*Thou hast set my feet in a large room*; but see into what straits sin hath now reduced him!

Thirdly, let them beware temptations that stand on the *pinacle* of *Dignity*. 1. Because their falls are more conspicuous. 1 *Kings* 1. 20: *Bathsheba* said to *David*, *The eyes of all Israel are upon thee*. 2. Because their fall would be more

<sup>1</sup> P<sup>sa</sup>l. 31. 8.

dangerous: *Tolluntur in altum ut lapsu graviore ruant*. Now for their comfort, let such examine themselves whether God set them on the *pinacle*, or whether they clambered up themselves. If the former, he that placed them there will protect them there; he that set them there will save them there. What makes Tylers, Plumbers, Masons, and Carpenters, adventure themselves so boldly on the tops of houses? Two things, namely, their Calling and Custom, begets their Confidence. If God hath called thee and used thee in the height of honour, he will preserve thee therein. But *Adonijah*, who *exalted himself* to the *pinacle*, 1 Reg. 1. 5, must beware a downfall; and they who *climb* up to Greatness by a ladder of their own sins commonly make but one step in their falling down from the top to the bottom.

Let me give also this counsel to those who stand on the *pinacle* of *Dignity*: Always look upward (not with proud eyes, to contemn your inferiours, but) with thankful eyes to God that gave thee that honour. This will keep thy head steady, and thy brains from being turned with a *Vertigo* of Pride. Take heed of looking downward, I mean, to finde out a reason of thine advancement in thine own merit and desert; but say always with *David*, *What am I, or what is my fathers house, that thou hast brought me hither* to this *Pinacle* of preferment?

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## SERMON VI.

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MATTH. 4. 6.

*And saith unto him, If thou be the Son of God, cast thy self down: for it is written, &c.*



**A**MONGST the many titles of Satan, this is not the least, *Ephes. 2. 2, The Prince of the power of the air*. Having therefore now gotten Christ on a *Pinacle* in the Air, in his own Dominion and Principality, Satan presumed on success; but being beaten on his

own ground, comes off with greater shame to himself, and greater glory to our Saviour.

Observe in the Text,

The *Hook*, the worst of Works; and the *Bait*, the best of Words.

The *Hook*, in general, the sin of *Prefumption*; in particular, *Self-homicide*.

The *Bait*, *Scripture it self*, cited by Satan, who had great hope Christ would bite at it. *David* saith, *Psal.* 119. 103, *Thy words are sweeter then honey to my mouth*. Surely they were sweeter unto Christ then to *David*, as having a more high gust, and more perfect taste; and therefore the *Hook* thus besmeared with Honey Satan hoped would be swallowed; but in vain, as by the sequele will appear.

Now seeing the former temptation of Satan was to *Despair*, this next to *Prefumption*, we learn,

Doctrine: *The devil will endeavour to make men reel from one Extremity to another.*

The possessed man, *Matth.* 17. 15, *oft fell into the fire, and oft into the water*. (Satans world hath no *Temperate climate*, but either *Torrid* or *Frozen Zone*.) Sometimes he casteth men into the fire of ill-tempered *Zeal*; sometimes into the water of *Acedia*, or a carelessness what becomes of their souls; sometimes into the fire of *over-activity*, to do *nothing just*; sometimes into the water of *too much idleness*, to do *just nothing*.

Thus we read, *Rom.* 2. 22, *Thou that abhorrest idols, dost thou commit sacrilege?* Thus the incestuous *Corinthian* husband to his mother, and son to his wife, *1 Cor.* 5. 1, turned so violently from his *Prophaness*, that there was danger he would have been swallowed up with over-much sorrow, *2 Cor.* 2. 7, if *S. Paul's* prudent counsel had not prevented Satans subtilty. *Rev.* 2. 6, *Thou batest the deeds of the Nicolaitans, which I also bate*. Now Ecclesiastical Histories<sup>1</sup> inform us that this *Nicolas* (one of the Deacons, *Acts* 6. 5) had a wife as vertuous as beautiful, whose Chastity he causlessly suspected. Now being reproved for his fault, to clear himself from

<sup>1</sup> [Irenæus, Epiphanius, Jerome, &c.]

Jealousie he prostituted his wife to any wanton mans embraces. Such therefore are *Nicolaitans* who so indiscreetly shun one sin that they fall foul into the opposite thereunto. Thus the Jews in the Old Testament *under-kept* the Sabbath with profaness; the constant complaint of the Prophets, not onely before, but after the Captivity, *Nebem.* 13. 15. Who, in the New Testament, *over-kept* it with superstition; conceiving deeds of charity, *Mark* 3. 2, done on that day a breach thereof. Thus, some, shunning the Heresie of *One Will*, maintained the opposite of *Two Persons* in Christ. Thus, the modern *Ranters* were formerly conceived (if guilty) to offend on the right hand, using too much Praying and Preaching, even to the neglecting of their Calling; and now they are come (be it spoken and heard with sorrow) from living *above Ordinances* (as themselves term it) to live *against Ordinances*; accounting Blasphemy, Adultery, Sabbath-breaking, &c., no sins. Opposite are they to the man, *Matth.* 12. 44, out of whom the unclean spirit being gone, *returned to an house swept and garnished*: whereas these, leaving an house swept and garnished, return to the unclean spirit. The worst I wish such is, To practise the precept prescribed, *Revel.* 2. 5: *Remember whence thou art fallen, and repent, and do thy first works.* And let us avoid sin, not onely at a great distance, but also with good discretion, lest we sin in the other extreme.

*Cast thy self down.*

I observe in the words,

{ *God's Goodness,*  
           { *Satan's Weakness,*  
           { *Man's Freeness.*

1. *God's Goodness*: who, to prevent casualties of mens falling from the top of their houses, himself turns Architect, and gives the Jews instructions how to build, *Deut.* 22. 8: *When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.* Indeed, we call those *Gods gifts*, or *Deodands*, which are *escheated* to him by such casualties; anciently (when not reserved by Charter to the Lord of the

Mannor) given to the Almoner to bestow on *pious uses*. It seems therefore God delights not to enrich himself by such revenues, desiring, no, not the temporal death of a finner, but seeking to prevent their falling down by enjoyning a border of battlements.

2. *Satan's Weakness*. Why could not he thrust Christ down, standing now on so ticklish terms as the top of a pinnacle? One shove with his shoulder, nay, one touch with his hand, might have done the deed. Oh, it was past his power! Sooner might he have removed the earth from the centre thereof. *Even the hairs of your head are numbered*. And, as Satan could not cast Christ down, so he could not make Christ cast himself down, except wilfully he would do it, on his own accord: which leads us to the third thing,

3. *Man's Freeness*. Whence we learn,

Doctrine 1: *Satan may flatter and fright, but he cannot force us to commit sin*.

Indeed he may by his instruments compel us to the outward act (witness *Amnon*, 2 Sam. 13. 14, ravishing *Tamar*: *being stronger then she, forced her, and lay with her*); but cannot command the consent of our souls. Thus the Pagans in the Primitive Church might make Christians bend their knees and hold up their hands to Idols, but could not constrain their hearts to adore them. Satan may *commend*, he cannot *command* sin unto us.

*Use*: This discovereth the vanity of their excuse, who having committed some great sin plead for themselves, *The devil hath long owed me a shame, and now he hath paid it me*. And owe thee he might (to use thine own phrase) till the day of thy death, and his confinement to hell, hadst not thou enabled him with thine own money, and put him into a capacity to pay thee therewith.

It is observable that amongst the many Confessions of good men in Scripture, no one of them (abate onely *Eve*, transferring her fault on the serpent) chargeth their sins on Satan, but take them on their own account, as ultimately revolved to their free consent. *David*, of all men, had most right to make this plea for himself when he numbred the people; it being expressly said, 1 Chron. 21. 1, *And Satan*

*stood up, and provoked David to number them.* And though David, no doubt, was sensible of Satans temptation; yet he taketh all on his own score, verse 17: *It is I that have sinned, and done evil indeed:* as excusing his subjects, so not accusing Satan, as knowing he could not necessitate him to sin, without his own consent.

Doctrine 2: *It is a notorious sin for a man, whilst himself, to destroy himself.*

Question: Why insert you these words, *whilst himself*? Open but that window, and it will be in vain for you to shut any doors. Every self-homicide will plead, That he was *beside himself*, with Fear, or Love, or Grief, or Anger.

Answer: *God is not mocked.* I onely count such *besides themselves*, who are not *compotes mentis*, but visited with a distraction from Gods hand, and not wilfully contracted by their own vitious Intemperance. In such a case, *ut ad insaniam ita ad judicium*, as men fall into madness, so are they brought to judgement, and all their mediate intervening actions are beheld by Divine Justice as none of theirs, because wanting the *royal assent* of their Reason. For any other to destroy themselves is an hainous offence against Nature; self-preservation being the first Article in the *grand Charter* thereof.

2. Against Reason: *Ephes. 5. 29, No man ever yet hated his own flesh.* No man: he must be a beast, or a devil, that doth it.

3. Against Scripture: *Thou shalt not kill.* Say not, No law is particularly made against mans killing himself. Perchance it was purposely omitted (as the Law against Patricides amongst the *Grecians*), partly because Charity would presume none could be so wicked; and partly lest mans corruption should abuse the Law, *sins punisher*, to be *sins remembrancer*. But whereas it is said, *Thou shalt love thy neighbour as thy self*: love of *our selves* is the *original*; love of *our neighbour* the *copie*. If therefore the killing of our neighbour, much more of our selves, is forbidden.

Miserable are the pretences men make for this sin.

First, To prevent or remove pain. This proceeds from the ignorance of the Scriptures, and the unbelief of the torments of hell: Otherwise it is not the removing, but the

increase and exchange of pain ; *where the worm dieth not, and the fire is not quenched.*

Secondly, To shun shame. Both these motives to *Self-murder* met in *Saul*, 1 *Sam.* 31. 3, 4. *He was sore wounded of the archers ; there was pain : and he feared lest the uncircumcised come and abuse him ; there was his shame.* Yet twist both together, and they would not make one Reason strong enough for him to kill himself. This was not the way to avoid, but increase shame. *Of him shall the Son of man be ashamed,* Mark 8. 38.

Thirdly, To procure Praise ; which cannot be any, when it is purchased by the breach of God's Law. Say not, *Samson* did the same, whose faith is praised, *Heb.* 11. 32. Do thou as *Samson* did, and it shall be forgiven thee : pluck down at once two fundamental pillars of a Church. His action shows his commission extraordinary, and is no warrant for others to drown, stab, poison, murder themselves.

*Use 1 :* To confute such as are guilty of *Self-homicide*. But be this first premised :

Those who being Preachers look with the severest on this sin, can as private men look with the most pitiful eyes on their persons. They that fall on their own sword, *stand or fall to their own Master*. I will not say the men are damned ; but I will say the deed is damnable. Who knows but that the last groan, which divorces their souls from their bodies, may marry their souls unto God ? so that the pangs of temporal death may prove the pains of their spiritual birth.

Now *Self-homicide* is twofold :

Either of { Omission, or  
                  { Commission.

Omission, by neglecting the means of food and Physick, which God hath appointed for the preservation of their lives, and which come within the compass of their estates to procure. Christ faith, *Mark* 3. 4, *Is it lawful on the Sabbath day to save life, or to kill ?* making the forbearance of curing another man (when he had power to do it, and the other faith to have it done) equivalent to the killing of him. How more strongly then doth the argument hold in ourselves that it is *Self-murder* to omit the means of our preservation !



*Self-homicide* of Commission is when men actually murder themselves.

*Use 2* : Let such as have entertained thoughts to destroy themselves, and are yet kept alive, be *doleful* for what is past, *thankful* for what is present, *watchful* for what is to come.

*Peter* said to *Simon Magus*, Acts 8. 22, *Pray God if perhaps the thoughts of thine heart may be forgiven thee*. Some conceive *Magus* his fault within the suburbs of the sin against the *Holy Ghost* ; and therefore *Peter* warily inserteth *perhaps*, speaking conditionally, not positively ; as uncertain of his pardon. But I may certainly say to such who have harboured thoughts of *Self-homicide*, Pray, and without any *perhaps* the thoughts of thine heart shall be forgiven thee. The rather, because the best of men in their passions have been tempted with such thoughts : *Job* 7. 15, *So that my soul chuseth strangling and death rather then life*. *Beza* confesseth that when a youth, being tortured with a scurfie head, he intended to have drowned himself from off the *Millers bridge* in *Paris*, had not the coming in of his uncle interrupted him.

And let such as have lodged thoughts of *Self-murder* be watchful for the future in their prayers to God. Let them beg of him *to binde their souls in the bundle of life* ; *to secure them* (in the best acceptance of the word) from themselves ; *to hide their life*, as well temporal as spiritual, *Col.* 3. 3, *with Christ in God* ; that it may not be *found out* either when *Satan* seeks to devour them, or they to destroy themselves.

*Amen.*



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SERMON VII.

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MATTH. 4. 6.

*For it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.*

**S**OME we now to the *Bait* under which the *Hook* was hid, God's Word.

We will consider it, 1. As indicted by the best ;  
2. as abused by the worst of spirits. Or: As written by *David* ; as wrested by the *Devil*.

Of the first :

We finde the words, *Psal.* 91. 11, 12. Wherein three things are considerable.

1. *God's Injunction.*
2. *Angels Attendance.*
3. *Man's Protection.*

First, God's Injunction : *Shall give his angels charge.* This solemn charge proceeded not from the least distrust God hath of Angels performance, but from the great desire he hath of mans protection. A word being enough to the Wise.

Secondly, Angels Attendance : *Thou shalt not dash thy foot against a stone.* An expression which alludeth to what befel *Balaam*, when a (not protecting, but prosecuting) Angel so withstood him, *Num.* 22. 25, that his ascs crush'd his foot against the wall. The foot (we know) is not onely the *extremest*, but *meanest* part of the body ; and shews the extensiveness of Angelical protection. If the foot be kept, surely the head shall not be hurt ; but Christ shall be preserved *cap-a-pe*, with an universal safety.

Thirdly, Man's Protection. I say, *Man's Protection.* The words being spoken principally of Christ as a person, and secondarily of him and his, as they make up one mystical Body whereof Christ is the Head. In which sense it will fall

to the share of the meanest sincere Christian to come within the compass of this Angelical protection: conceive him but the *last joynt of the least toe* of Christ's foot, yet is he a lively member thereof, and by the promise in the Text to be secured.

Doctrine 1: *Angels are very bandy to preserve Gods servants from danger.*

Psal. 34. 7: *The angel of the Lord encampeth round about them that fear him, and delivereth them.* Matth. 18. 10: *In heaven their angels do always behold the face of my Father which is in heaven.* Their Angels, that is, deputed to their protection. Thus such Pages and servants which wait on the young children of great persons, are commonly called the childrens men, and the childrens maids, though their parents hired them, and pay them meat, drink, and wages. Angels are *God's angels*, as he employeth them; *our angels*, as employed about us.

*Objection*: How then comes it to pass that many of Gods servants have such mischances, even in their feet? *Mephibosheth*, a childe of five yeers old (therefore the more innocent), son to a good father, and afterward a good man himself, 2 Sam. 4. 4, was lame of his feet, by a fall from the arms of his fleeing nurse. Reverend Doctor *Willet*, with a fall from his horse, Anno 1621, returning from London to his house, so bruised his foot that it hastened his death. Are the Angels of good men absent, or impotent, or fullen, or sleeping, when such mischances betide them?

*Answer*: No *mischances* can befall the godly. Not *chances*, because all things are ordered by divine Providence: not *mischances*, because *all things work for the good of Gods children*. Know then that all promises of *temporal preservation* run with this *tacite reservation* in Gods bosome: *always provided that He in his infinite wisdom conceiveth not the contrary more conducing to his own glory, for reasons best known to himself*. For this cause sometimes God countermands Angelical protection, and ordereth that those heavenly spirits should in some cases suspend their attendance on men.

*Question*: What shall we return to the Angels in recompence of their attendance about us, seeing *omne beneficium requirit*

*officium*, all favours received require some duty returned? Let not God's servants be ever found unthankful.

*Answer* : No worshipping of them, which they themselves disavow, *Rev.* 22. 9: *See thou do it not*. No praying to them; whereof no promise, precept, nor precedent in Scripture. But first, make honourable mention of them: give them their titles. It is uncivil to speak of Gentlemen, Knights, Lords, Dukes, Kings, without the additions of Worship, Honour, Grace, Majestie. So, name Angels with their due Epithets: *Good angels*, contrary to *evil angels*, *Psal.* 78. 49; *Excelling angels*, *Psal.* 103. 20; *Holy angels*, *Matth.* 25. 31; *Angels of light*, 2 *Cor.* 11. 14; *Elect angels*, 1 *Tim.* 5. 21. Such honour have all his Angels.

Secondly, Learn Humility by them. No better thanks can be given the Angels then if thou bee'st made the better by them. Much was the condescension of *Maximilian* the Germane Emperour, when at the Siege of a City he served in daily pay under our King *Henry* the eighth. Hence that in the Grammar, *Meruit sub rege in Gallia, understand Belgica*. But the distance is not so great between an Emperour and a King as between Angels and Men: yet they, without any regret, attend on the servants of God.

Lastly, Be thankful to God for them. *David* knew, as well as we, what service the Angels performed for us; yet it never troubled him what he should do in requital thereof, whose thoughts were taken up to deserve an higher engagement, *Psal.* 116. 12, 13: *What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation*. Amongst which benefits Angels protection was a principal. Serve God, and thou shalt satisfy the Angels for all their attendance about thee.

Come we now to behold the words as abused by Satan.

Here some will tax the devil for mis-citing the text, because, whereas *David* said, *Left thou dash thy foot*; Satan inserts, *Left (at any time) thou dash*. But, though Satan accuseth us, we will not accuse him without cause. An Indefinite is equivalent to an Universal. *At any time*, though not literally expressed, is virtually implied in the words. His grand fault

in mis-alleadging the words is this, That as *Hanun*, 2 *Sam.* 10. 4, cut off the beards and cloathes of *David's* Ambassadors *in the middle*, so Satan cites this Scripture *by halves*. I confesse, not for *number of words*, but for the sense thereof, he leaves out a *moytie* of the text, the most effectual and operative words therein, which were not onely of the Commission at large, but the *Quorum*, viz. *in all thy ways*. God promising his protection on no other terms but whilst men confine themselves to their Vocation.

Doctrine 2: *Satan is an excellent Textuary, and most knowing in Scripture.*

He knoweth every Book, Chapter, Verse, Word, Syllable, Letter, in the Old and New Testament, even in the Original Languages wherein they were written. He needeth no *Concordance* alphabetically to finde out places, who hath them all *ad unguem*. But it is observable that in all the Scripture, from *Genesis* to *Revelation*, Satan knoweth not one text which tendereth comfort unto him. Many are unto him doleful messengers of despair: as that, *Heb.* 2. 16, *He took not on him the nature of angels*; that, *Jude* verse 6, *And the angels which kept not their first estate, but left their own habitation, be hath reserved in everlasting chains under darkness unto the judgement of the great day*. Many texts present him with sadness, partly from his incapability of salvation for want of a Saviour; partly from his impossibility to repent, because of his implacable and invincible malice. How far more happie is the poorest soul, who, though not *book-learn'd*, hath onely a magazine of some select places and promises in Scripture (gotten not onely *by heart*, but *in his heart*) whence he may apply consolation to his soul! Satan may be cunning in Scripture, but the Scripture cannot be comfortable to him.

Doctrine 3: *It is not enough to bear Scripture alleadg'd, in point of faith or fact; but, with the Bereans, we must examine whether the things be so.*

Five things herein must be enquired after.

1. Is the thing alleadg'd in Scripture or no? It is strange that many things, by vulgar error and common credulity, pass for currant to be in Scripture, when no such matter is to be found therein. Many things are taken up by

content, without either weighing or telling them. *Ye have heard it hath been said, Thou shalt love thy neighbour, and hate thine enemy*, Matth. 5. 43. But, where is it said, *Thou shalt hate thine enemy*? Surely nowhere in Gods Word, though some silly Jews might ignorantly suppose it there.

2. If it be in Scripture, Is it *just so* as they cite it? Is it not alleadged defectively, with *Adoni-bezek, cutting off a thumb, or a toe*? Or redundantly, with the Gyants of *Gath*, 1 *Chron.* 20. 6, with *a finger or a toe too much*? Is it exactly and adequately, as by them quoted?

3. If *just so*, Is it *truely printed*? This is quickly discovered by comparing one Bible with another of a different impressiion. Here (be it spoken to the shame of careless *Correctors*) it may be said, It is *printed*, where it could never be said, It was *written*; dangerous *errata*'s unrecall'd; unconfess'd, having crept into many Editions.

4. If *just so*, and *rightly printed*, Is it *truely translated*? I speak this in opposition onely to the *Rhemish* Testament, so full fraught of affected falsehoods in favour of Popery; and in honour of our last Translation under King *James*, performed (by the confession of forraigners unconcerned therein) *usque ad orbis invidiam*.

Lastly, Whether that Scripture, *if there, so there, truely printed, rightly translated*, be not *unproperly applied*? The Papists have a good stroke herein (especially in the point of the Pope's Primacie, wherein the Scripture of it self is silent). As these words were abused by the devil, so the next in the same Psalm, (*Psal.* 91. 13, *Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet*;) were blasphemously profaned by Pope *Alexander*, when he trod on the neck of *Frederick* the Emperour. The precept to *Peter* in a vision, *Acts* 10. 13, *Rise, kill and eat*, was produced by the Pope to warrant his war against the *Venetians*; though the same words obliged him to *eat* their corpses, as well as to *slay* them. But, devil-like, he could leave out what was against him, and make use of the rest. Those words of the same Apostle, *Behold, here are two swords*, Luke 22. 38, are abused to prove the Pope's double power, Temporal, and Spiritual.

More instances might be added, but are better forborn. For, though alleadged by us not with the least approbation, but reprehension and detestation of such blasphemies; yet they can hardly be told, or heard, without leaving in our hearts some diminution of the Majestie of God's Word (the dignity whereof all ought to maintain); and therefore it is ill trusting of our corruptions with the bare reporting of such Scriptures abused, for fear of the bad effects our badness may make thereof.

Lastly, Hence we observe, Gods protection cannot rationally be expected of them, who wilfully run out of their Vocation. Out of thy Calling, out of God's keeping.

What is thy profession? A Carpenter? An honest Calling: Christ's reputed father was of the same. Fell timber, frame fabricks, build houses, thou art *in thy ways*: God and his angels will keep thee.

What is thy Calling? A Weaver? A necessary Calling, without which we could neither be warm, nor clean. Cast thy Shuttle truly (the swiftnes whereof is the lively embleme of the shortnes of mans life, *Job* 7. 6), labour faithfully: God and his Angels will keep thee: thou art *in thy ways*.

Art thou a Souldier? *Do violence to no man, neither accuse any falsely, and be content with your wages.* March, Charge, Retreat, do Duty according to Command, *God shall cover thy head in the day of battel*: for, thou art *in thy ways*.

But, if thou invad'st the Ministerial Office, presuming to *preach*, who never was *sent*; look to thy self; thou canst not, without usurpation, pretend to God's keeping: for thou art *out of all thy ways*. Nor do I fear the frowns of any, if offended hereat, and reproving me for giving this just reproof. I am sure I am in my Calling, *in my ways*; and therefore, with comfort and confidence, may rely on God and his Angels protection.

To conclude, though the Angels may be instrumental to keep our *feet* from *dashing* against a material *stone*, that is, to keep us from temporal danger; yet there is a *stone* that passeth their power to preserve men from being hurt thereby, *viz.* the *stone* mentioned by *Matthew*, Chap. 21. 44: *Who-*

*soever shall fall on this stone, shall be broken : but on whomsoever it shall fall, it will grinde him to powder.*

Let our prayers be to the God of these Angels, That he (who onely can) would keep us from *stumbling* at that which should *stay* us, and from taking dangerous offence at our Saviour, the onely preserver of our souls. *Amen.*

## SERMON VIII.

MATTH. 4. 7.

*Jesus saith unto him, It is written again, Thou shalt not tempt the Lord thy God.*

**I** AM no superstitious observer, or ceremonious affecter of *mystical numbers*: But I say, *Seven* remarkable observations discover themselves in the Text. More may, fewer cannot be raised, without leaving and losing what is *natural*, from the words, and *necessary*, for our selves.

Now, whereas the devil in the very last verse had ill *cited*, and worse *applied* Gods Word, and yet our Saviour still continueth to alleadge Scripture in his own behalf, we learn,

Doctrine 1 : *We must not leave off using of Scripture, because of others abusing it.*

What if some *wolves* come in *sheeps clothing*; must the sheep therefore flea off their fleeces, and strip themselves out of the Livery of their innocence? What if thieves make their swords the instruments of Robbery; must honest men ride on the high-ways without any weapons?

What if the *Indians* (as much as lay in their power) darkned the sun with their Idolatry; shall we therefore refuse to be guided by the light thereof? O let it not put us out of conceit with S. *Paul's* Epistles (yea, and generally with the whole Scripture) because some *unlearned and unstable*, 2 *Pet.* 3. 16, *have wrested them to their own destruction.* Some meats (fenced with shells) may be eaten after the most fluttish



Cooks; and that place, *Psal.* 91, lately ill *served up* by Satan, (with many more, daily ill *dressed* and *dished* by the *unclean* hands of profane persons,) may notwithstanding, without any danger, yea, with great comfort, be tasted, swallowed, and digested by the holy and hungry servants of God.

The place cited by our Saviour (as generally, part of the Canonical Scripture, so particularly) is parcel of the Law in *Deuteronomie*; commending unto us this:

Doctrine 2: *Christ, and all Christians, ought to order their actions by the direction of the Law.*

Indeed we read, *Gal.* 5. 18, *If ye be led of the Spirit, ye are not UNDER the Law.* Understand it, not under the *curse*, *malediction*, and *condemnation* thereof. *Rom.* 8. 1, *There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.* Christ, by his death (as he did fulfil, so he) did destroy the Law thus far forth, that it cannot *binde over* any *Believer* to *damnation*. Yet all are under the guidance, government, and direction of the Law; yea, Christians ought especially to apply all legal threatnings to their *flesh*, *old creature*, and *unsanctified half*, thereby the more effectually to subdue and mortifie the lust thereof.

The woman of *Samaria*, *Joh.* 4. 12, said tartly and tauntingly to our Saviour, *Art thou greater then our father Jacob, who gave us this well, and drank thereof himself?* But, may we not say seriously and sadly to the modern proud and peevish *Antinomians*, *Are ye greater then Christ himself*, who (as God) *gave us the Law*, and (as man) *drank himself thereof*; and because *made under the Law*, *Gal.* 4. 4, made the Law the Square whereby he regulated his actions? al-leadging the same to deter himself here from *Presumption*: *It is written again, Thou shalt not tempt the Lord thy God.*

Now whereas *Moses*, *Deut.* 6. 16, hath it in the *plural*, *Ye shall not tempt the Lord your God*; and our Saviour *assesteth* it in the *singular*, *Thou shalt not tempt*, &c., we learn,

Doctrine 3: *General precepts, promises, and threatnings in Scripture must be particularized to every person:*

In Precepts. *Psal.* 27. 8: *When thou sayst, Seek YE my*

face; my heart said unto thee, Thy face, Lord, will I seek. Proportionably whereunto,

In Promises. *Matth. 11. 29: And ye shall finde rest for YOUR souls.* Our heart should say, *And I shall finde rest for MY soul.*

In Threatnings. *Rom. 8. 13: If YE live after the flesh, ye shall die.* Our heart should say, *If I live after the flesh, I shall die.*

*Use:* This serveth to discover the vanity of the Popish cavil, That single persons have no particular promise to bottom their faith upon.

It is confes'd: nor is it necessary, seeing Gods promises run all in general terms: *Ho, every one that thirsteth, come ye to the waters, Isai. 55. 1. Whosoever believeth on him shall not perish, Joh. 3. 15.* Well then may a man, by a lively faith, inclose these common promises to himself, and bring his bucket to that fountain which is opened for Judah and Jerusalem.

Now (that my sword may cut on both sides) as causlessly doth T. C. carp at the practice of our English Church for saying to every particular Communicant, *Take, and eat*, when Christ said it but once to all his disciples. As if we may not as warrantably pronounce the words to every single Receiver as our Saviour, in my Text, changed *Ye* into *Thou*: a general, into a personal precept to his own soul.

Now whereas Christ countermined Satan, with alleading Gods Word, I observe,

Doctrine 4: *Though Scripture cannot be brought against Scripture, to cross it; it may and must be brought unto Scripture, to clear it.*

I say, *cannot be brought.* For God is the God, 1. of *Unity*; and therefore will not indite *Discord* and *Contradiction*: 2. of *Verity*; and therefore will not affirm a *falsehood*: and such must one of the *Propositions* be of necessity, in all real and direct Contradictions.

I confes, some *seeming contradictions* (not casually scattered, but) designedly placed, by Gods providence in his Word:

First, To whet and exercise our diligence and industry.

Secondly, To raise the reputation of Scripture ; seeing (through mans corruption) *Intellecta ab omnibus sunt neglecta à plurimis* : what all understand, many undervalue.

Thirdly, To render the profession of the Ministry necessary, were it but to reconcile those contradictions to the capacities of their people.

For these and other Reasons, some seeming contrarieties appear in Scripture ; but directly and diametrically, *Gods Word cannot be brought against his Word, to cross it ; though it may be brought unto it, to clear it.*

*Use* : Compare Scripture with Scripture, and one place will receive light from, and return it to another.

Many have written excellent Comments on the 91 Psalm ; both *Fathers*, *Papists*, and *Protestants*. But give me *Moses* on *David* ; who, though writing before him, wrote both with the same *Spirit*, to which there is neither *Before* nor *After*. How excellently is *David's promise* expounded by *Moses's precept* ! That all assurance of Angelical protection must not thrust us on unnecessary dangers, for fear of *tempting the Lord*.

Doctrine 5 : *It is tempting of God, to do that per saltum, with a leap, which He will have done by degrees.*

Now suppose one on the top of an high wall or hill ; there are three ways for his coming down :

1. *Ordinary*, by the stays, from the *wall*, and from the *bill*, by surrounding the sides thereof, where it is least steep and precipitous.

2. *Industrious*. Understand ye hereby a way out of the *common road*, *unusual* ; but neither *unlawful*, nor *miraculous* ; acquired by mens *pains* and *brains*, in case of extremity. Thus, when Saint *Paul*, 2 *Cor.* 11. 33, had his life way-layed for by King *Aretas*, in the City of *Damascus*, his way from the *wall*, by the *stays*, was obstructed, where souldiers were set to surprize him. What then ? Did *Paul* presently vault from the wall, and cast himself desperately into the embraces of a miracle ? Oh no. The brethrens brains *being at a loss* beat about, and (according to the promise, <sup>1</sup>*It shall be given*

<sup>1</sup> Matth. 10. 19.

*you in the self-same hour*) discover an expedient, and let him down through a window in a basket.

3. *Miraculous*, when all other ways fail. Thus our Saviour, *Luke 4. 29*, being brought to the brow of an hill, whence the *Nazarites* intended to cast him down headlong, *passed* (but which way, *God knows*) *thorow the midst of them*. Thus when the disciples were in danger of drowning in a tempest, there being a necessity of Christs coming to comfort them, and no ship at hand to waft him over unto them, he miraculously did *walk on the water*, *Matth. 14. 25*; who in my text refused to *flie thorow the air*, though both motions were equally easie unto him. Chiefly, because now the way lay open for his safe and easie descending, by the *stayrs of the temple*.

*Use*: It serveth to confute the pride, impatience, and laziness of such, who will not go *pedetentim*, *fair and softly*, in the *path* and *pace* of Gods appointing, but (offended at the pretended tediousness thereof) embrace more compendious courses of their own devising, which in fine prove *farthest* about, and never lead, *with comfort*, to their desired ends.

We meet with a *Speculative Stayr-case* of Gods own *Architettura* (reaching from heaven to earth, and then from earth to heaven again): *Moreover, whom he predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified, Rom. 8. 30*. Now such who will leap instantly from Predestination to Glorification, without treading on the intermediate steps betwixt them, may be well assured to miss of their desired mark.

There is also a *Practical Stayr-case* recommended unto us, *2 Pet. 1. 5, 6, 7*: *Adde to your faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity*. Let us thus adde grace to grace, and raise our souls to heaven by those *degrees* which God hath appointed. The Proverb is most true in this, *Haste makes waste*; whereas, *He that believeth maketh not haste*, but leasurely and treatably goeth on in the *way of salvation*.

Let not us Pastors begrutch our pains to our People in teaching them, as we finde them capable to learn. God hath designed unto us herein certain stayrs and steps: *Isai. 28. 10. Precept must be upon precept, precept upon precept, line upon line, here a little, and there a little.* We must not think to do all at once. Christ in my Text would not *leap* down from the Temple, but *go* down by the *Stayrs*: and it is folly in us to think to *leap up* in the *edifying* of Gods spiritual *Temples*, to inform them in an instant in all *fundamental matters*, which requireth much time, and must be done by *degrees*.

*The Lord.*

Doctrine 6: *It is height of Madnes to tempt so great a Majestie as the LORD.*

*Abner* dissuaded *Asabel* from pursuing him, *2 Sam. 2. 21. Turn thee aside to the right hand, or to the left, and lay hold on one of the young men.* If you must needs be *tempting*, be *trying conclusions*, be making *experiments*, let men *meddle with their matches*, and tamper with those which are equal with themselves; but forbear chalenging one infinitely above us. *1 Cor. 10. 22, Do we provoke the Lord to jealousy? What, are we stronger then he? What king, Luke 14. 31, going forth to war against another king, doth not first sit down, and consulteth whether he be able with ten thousand to meet him who cometh against him with twenty thousand?* I confesse here is a possibility implied that one may manage a Defensive war with hope of success, though the enemy be two to one against him; namely, where the lesser number are better armed, disciplin'd, victuall'd, flesh'd with success, have the advantage of the time and place, not to speak of the goodness of the Cause. But will any tempt *the Lord*, and not first confider with himself, Can thy *folly* mate his *Wisdom*, thy *Weakness* his *Strength*, thy (I say not *ten*, his *twenty thousand*, but) *cypher*, his *infinite millions*? O tempt him not: he is *the Lord*.

*Thy God.*

Doctrine 7: *It is the height of Badnes to tempt so good a Majestie as Thy GOD.*

Christ said unto the Pharisees, *Job. 10. 32, Many good works have I shewed you : for which of those works do you stone me ?* So may the God of heaven say to us sinful men, *Many benefits I load you with daily*, Psal. 68. 19 (*whilst we, vile wretches, as it is Amos 2. 13, press him with our sins, as a cart is pressed under sheaves*) : *for which of those benefits do you thus tempt me, and constantly rebel against me ?* Is it because God gave thee plenty and freedom, in the penury and captivity of others, that therefore thou dost tempt him ? Is it because God hath endowed thee with many natural abilities above thy fellows, that therefore thou dost tempt him ? Or because he hath conferred on thee many spiritual gifts and graces, that therefore thou dost tempt him ? *Joseph*, when solicited by his Mistress to uncleanness, brought an argument to dissuade himself from wronging his Master, fetched from the many favours he had heaped upon him, *Gen. 39. 9 : There is none greater in this house than I, neither hath my master kept, &c.* The same, seriously considered and sincerely applied to our hearts, would keep us from committing many sins against him, who hath endeared us unto him with many mercies, and who is not onely *The Lord*, but *Thy God*.





# Christ's Third Temptation to Idolatry.

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## SERMON IX.

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MATTH. 4. 8.

*Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world.*

**W** E cannot proceed, with any Christian *comfort* and necessary *confidence*, on a Text whilst it remaineth incumbred with doubts and difficulties. We will therefore endeavour first to remove two of the greatest importance.

*Question*: What made Satan shift his place, seeing the *Pinacle of the Temple*, whereon he stood before, was as proper to his purpose (by reason of the *elevation* thereof) thence to render a view of the *Glory of the world*? For the Temple was a stately structure, founded on mount *Moriab*, 2 *Chron.* 3. 1; and the Pinacle, being on the top thereof, afforded a conveniency to survey round about at great distance.

*Answer*: Not so: all the City (and the Temple therein) was seated, though on an *Hill*, in an *Hole*, surrounded with higher mountains on all sides: *Psal.* 125. 2, *As the mountains are round about Ierusalem, so the Lord is round about his people.* Olivet on the East, Zion on the South, Gibon on the South-west, Calvary on the Northwest. Satan therefore chose a larger *Horizon*, where the *Sight* was not so *circumscrib'd*, and removed from the *Pinacle* to a *Mountain*. Not to say that the Devil desired to put his new poyson into new bottles, and

to make his new *temptation* the more *taking* and *pleasant* with the novelty of another place, to which he *adjourned* it.

But the next knot is far harder to untie, consisting indeed of a *quaternion* of difficulties all complicated, and twisted together.

The first, *ex parte loci*, drawn from the place. Grant it *ὄρος* a *mountain*, *ὕψηλόν* *high*, *λίαν* *exceeding high*, whereon Satan took his station; yet was it too low thence to take the *prospect* of the whole world.

*Tenariff* in the *Canarie-Islands* is beleived the highest mountain of the yet-known world, yet is not conceived to be *perpendicularly* above *fifteen miles* high; too low a *Pedestal* for one thereon to stand to overlook the whole world.

The second, *ex parte objecti*, from the thing to be seen: *all the world*. Abate *κοσμός* (the world adorn'd with creatures) according to Saint *Matthew*, and confine it onely with *S. Luke* to *οἰκουμένη* (the part thereof inhabited by men), and it was not visible at one view, with all the glory thereof. For, much of it lay buried in the bowels of the earth, in *mines*, and *minerals*; much was concealed in *Coin*, in the *Coffer of Misers*, bolting out the beams of the Sun from the light thereof.

The third, *ex parte organi*, from the *Eye*, the instrument of sight. It is true, *Matth. 6. 22*, *If the Eye be single, the whole Body shall be full of light*. And we must allow our Saviour a *single Eye*, naturally quick and cleare (except weakened with weeping for our sins); yet *finite* was the *sphere* of the activity thereof; nor so extensive as with one view to *visit* all the *Diocefs* of the world.

The last, *ex parte temporis*, from the time, Saint *Luke* allowing no longer term *then a moment* for all this performance. Now no considerable impression could be made on Christs affections, to *like* or *loath*, in so short a time. *As good never a whit as never the better*; and in effect it was *never shown* which was *so soon removed*.

The first answer to these difficulties cometh unto us recommended by the authority of Saint *Cbrysofome*, affirming that the Devil did *show*, that is, by his *gesture* and *pointing* demonstrate



to Christ the *glory of the world* (which might easily be done in a moment), and afterwards Satan at his leasure did largely *comment* on his foresaid *manual Indication*, hightning and advancing worldly wealth, power, and pomp, to the greatest advantage, with that flattering *Rhetorick* and fallacious *Logick*, wherein that lying spirit doth excell. So that we have onely the *Rubrick* and *Breviate* of Satans oration set downe in text, without the embellishments, and amplifications thereof, wherein he enlarged himself to our Saviour.

The second answer is of such who conceive Satan chose out a select parcel of ground, probably in *Asia* and the Eastern parts (where Nature is most triumphant and orient in pleasure and treasure), within the compass of Christs sight, and presented it as a *sample* unto him, whence he might ghes the glory of all the rest. And I see no cause to the contrary but that Satan might make his election in *Palestine* it self; which Country, not in relation to its spiritual advantages, but meerly for the outward fruitfulness thereof (as appears in the text), is twice termed, *viz. Ezek. 20. 6, and 15, the GLORY of all LANDS.*

A third fort answer that the glory of the world was not *really* shown, but onely seemingly, and in *appearance*, represented by Satan (the *master-fugler* in all delusions) to the sight of our Saviour. So that all worldly wealth being (in comparifon of an eternal and stable good) but a *shadow*, this *Pageant* was but *the shadow of a shadow*, quickly vanishing away. Either because the brittle constitution thereof would abide no long continuance, or that Satan purposely withdrew it presently to make Christ more eagerly to desire it, as meat is tyrannically shewn to, and taken from hungry stomacks to increase their appetite after it.

I will not interpose my opinion, which answer to prefer; but conceive, if all three be compounded together, enough may be collected out of them to give a modest and sober minde convenient satisfaction.

*Shewed him all the Kingdomes of the world.*

Observe, *Kingdoms are generally the Governments wherein most earthly glory and gallantry is visible and conspicuous. Yet*

I believe there want not those who dare maintain that though *Pomp* may be more in *Kingdoms*, *Pride* may be as much in *Commonwealths*.

Now seeing the whole Text is but a *Dumb-show*, wherein nothing is spoken, but onely all things presented to the sight of our Saviour, we learne,

Doctrine: *The Eye is the principal Broker to make up the bargain betwixt sin and our soul.*

I say, *principal*; the other *senses* being also active to the same ill end, but in an inferiour degree.

We will not stir a step out of the first book of the Bible to give four plaine and pitifull instances thereof.

Gen. 3. 6: *When the woman saw that the tree was good for food, and pleasant to the Eyes, &c.* Herein, in some sort, her eye was taster to her *mouth*: she presumed (before she tried) it would be delicious to the palate, it was so delightful to the look.

Secondly, Gen. 6. 2: *When the sons of God saw the daughters of men, that they were* (what? Wise? vertuous? religious? Oh no) *faire, they took them to their wives.* And we know what a graceless brood of *Giants* was the issue of such *equivocal* marriages.

Thirdly, Gen. 13. 10: When *Lot lifted up his eyes* (not in prayer to God to direct him in a choice of such concerns, but) *to behold the plain of Jordan, that it was well watered everywhere*; which made him unadvisedly fix his habitation there, to his great disturbance, and, without Gods greater mercy, final destruction.

Fourthly, Gen. 19. 26: When *Lot's wife* looked back to Sodom, and was severely punished, though *Abraham* did the same (in the very next verse save one) without either *sin* or *suffering*; partly because no such *prohibition* was layd upon him; partly because *Abraham* had *better tempered eyes*, not to look (as too probably she did) with lusting after the wealth therein.

Use: Let us all pray with David, *Psal. 119. 37: Turn away mine eyes from beholding vanity.*

Objection: Which way shall we turn away our faces from beholding vanity? which, as it is so bad, we should not look

on it: so it is so common, we cannot look beside it. If we turn our eyes from the right hand to the left, if from before our face to behinde our backs, we do but exchange one vanity for another; seeing Solomon saith, *Eccles. 1. 2, Vanity of Vanities, all is Vanity.*

*Answer:* There is a fourfold cast of the eyes, wherewith men behold worldly vanity: the first necessary and lawful, not to be avoided; the two next, *useful* and *laudable*, highly to be praised; the last (but most commonly practised) *sinful* and *dangerous*, justly to be condemned.

The first, to behold vanity with a *transient eye*, as a passenger who rides post through a Country, and sees men, buildings, meadows, fields, woods; but can give no account of them, as minding their own business all the while.

*Abimaaz* being asked about *Absolom's* death, *2 Sam. 18. 29*, purposely concealed his knowledge in that his flight and general answer, *I saw a great tumult, but I knew not what it was.* But should a Saint of God be seriously examined upon *Interrogatories* concerning such a *fond fashion* or *fantastick mode*, what he knoweth thereof, all the intelligence he would return is this, *He saw a great bustling, and buddle, and bubbub amongst men in the world, but he took particular notice of nothing,* as beholding worldly vanities with a *transient Eye*.

The next, and that commendable, *beholding worldly vanities*, is with a *contemning* and *disdaining* look, sighting the poverty and emptiness thereof.

The third, still more to be praised (as speaking a greater degree of grace), is with a *pitying* and *bemoaning* eye (not to *the things themselves*, but) to *souls of men* so delighting in, and doating on them, that *they*, for *whom* Christ shed his precious blood, should undervalue themselves so unworthily as to set their affections on so useless, yea, dangerous objects.

But to behold worldly *vanities* with an *admiring* and almost *adoring* eye, as the Disciples, *Luke 21. 5*, gazed on the *fabrick and furniture of the Temple*, is much to be condemned in all Christians.

Now whereas Satan shews our Saviour all the *glory* of the world, but suppresseth all the *sorrows* thereof, and conceal-

eth the *cares of the world* mentioned *Matth. 13. 22*, we observe,

Doctrine: *The Devil discovereth what is pleasant, hideth what is painful, in all his allurements to sin.*

He was suspicious, had he really represented the *world*, with all the vexations inevitably appendant thereunto, it would have disheartned our Saviour from the acceptance thereof.

Beleive it, they have not the soundest sleeps within them who lie on the softest beds beneath them, and have the finest Curtains about them. Might one be but admitted to listen to the pillow of great persons (seemingly swimming in all outward felicity), he would be witness to strange sighs, and sobs, and moanes, and groans, musick little suspected to come from such mouthes; dayly and hourly fearing to be depressed by their superiours, justled by their equals, undermined by their inferiours.

The Scholar who, reading to his Master in haste, mistook THORN for THRONE, committed an ingenious fault; and the wofull experience of some will justifie that his *Error* was too true an *Anagram*: and therefore the craft of Satan concealed the *grievances*, shews onely the *glory* of the world.

Use: Let us look as well on the *bitterness in the end* as on the present pleasantness of sin, and eye *Jaels naile and hammer* as well as her *butter in a Lordly dish*.

Now if one mark these *opera pręparatoria* of Satan in the text, and consider their tendency whereunto, one may observe a *darker completion and more of hell* likely to be in this than in both the former temptations.

Doctrine: *Satan will reserve his worst assaults for the last.*

Of the three, this Bait was far most pernicious, if we consider,

1. The sin to which he tempted was more damnable.
2. The meanes whereby he tempted were most plausible.

The outward *Court* of *Solomons Temple*, was *Holy*; the middle *Holier*; but the third, or innermost, the *Holy of Holiest*.

But in the *bellish* method of Satans Temptations, the first to *Despair* was *profane*; the second to *Presumption*, was *profaner*: the last to *Idolatry*, *profanest of all*.

Now we will insist on three reasons why Satan keepeth the worst alwaies for the last.

First, because he is of the nature of a serpent : *That old serpent called the devil*, Rev. 12. 9; and that beast is sufficiently knowne to carry his worst poison in his hindmost parts.

Secondly, because he alwaies delighteth to be one of the *Antipodes* in opposition to Gods proceedings, who, being the Author of *concord*, makes ever the *sweetest musick* in the *close*, as the other the worst jarring therein. Christ, *Iohn* 2. 10, *kept the best wine* unto the last: Satan in this his Temptation, reserved to the last the *dregs* and *lees* of his fowrest and sharpest vinegar.

Thirdly, because *morſus ferarum morientium dirisſimi*, the bites of dying beasts are the sharpest; and when Satan must depart (a death to him) and leave off to tempt us, he will badger-like *make his teeth meet*, and take his leave with leaving a deep impression.

Beware the *last last* Temptation of Satan, on the day of our death. Then he will (as we say) *make a bolt or shaft of it*, put it to the push, either *lose himself* or *gain thy soul*.

We read, *Iohn* 7. 37, *In the last day, that great day of the feast, Jesus stood and cried, &c.* But how loud will the Devil that *Lion* roar in the great and last day of thy life, when it is with him *the last time of tempting*! either now conquer, or *let him hereafter for ever bold his peace*.

*Objection* : This is sad tidings (will the weak Christian say) to all in my condition. Alas! the Devil too oft prevaieth against me in my strength and health; I shall certainly then be foiled, when, being weakned with long sickness, I shall be assaulted with death and the Devil, both at the same instant.

*Answer* : Be not dejected, God will keep thee unto the end, and in the end, *and will not suffer thee at the last gaspe, for any paines of death, to fall from him*. Comfortable is the expression, *Psa.* 68. 20, *Unto God the Lord belong the ISSUES from death*.

Wherein observe, first, Death is not a total and final extinguishing of mens being, but there is an *emergency*, an *Issue* out of it.

Secondly, In the Plural, there be *Issues*, two *Exits* out of

death: Mat. 25. 46, *And these shall go away into everlasting punishment, but the righteous into life eternal.*

Thirdly, These *issues* are not in the power of *man* or *angel* to order and dispose of. Alas! were it in the power of some men to order them in this uncharitable age, so full of factions and factions, those of an opposite judgement unto themselves would hardly find a favourable *Issue from death.*

Lastly, and most to our comfort, these *Issues* are only in the sole disposing of God himself, who of his mercy will make us conquerors over Satans temptations; by whose gracious assistance, *Psa.* 91. 15, the *Lyon* and the *Dragon* (two names of the Devil in Scripture) shall at the minute of our death be trampled under our feet. *Amen.*

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## SERMON X.

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### MATTH. 4. 9.

*And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.* Or, as it is more large, *Luke* 4. 6. 7: *And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine.*

**T**HESE words contain a *bargain* and *sale* endeavoured, though not effected.

Wherein observe,

First, The *Seller*, Satan. For, though he boasts himselfe for a giver, *Will I give thee*; it was not *donum*, but *excambium*, wherein he desired to have *quid pro quo*, yea, an over-valuable consideration. Thus Simoniacal Patrons boast how frankly and freely they give their Livings, when indeed they sell them to unworthy Incumbents, either by retention of tithes, or receiving of money.

Secondly, *The things to be sold.* Lawyers charge their

Deeds with words enough, seemingly to the same purpose, though certainly the *Learned* know a necessary difference in them: *Profits, Emoluments, Hereditaments, Obventions, Appendants, Appurtenances, &c.* The Devil compriseth them in one word, *All*; but afterwards brancheth it into two parts, *ἐξουσία* and *δόξα*, *power* and *glory*.

Thirdly, *The sellers power* to make a good state: *Nil dat quod non habet*, *Nothing can give to another what it hath not it self*, formally, or virtually. Satan herein pretends conscience: he would not deceive our Saviour by selling him a crack'd title, but shews his evidence how he came possess'd of the same: *All these things are delivered unto me*.

Fourthly, *The condition*: Satan would not give Christ the world in *Frank-almonage*, but on the price of being worshipped: Yea, his worship must be performed according to the best fashion, with all state, solemnity, and ceremony thereof, with *falling downe*. Observe the Devils subtilty: he will trust nothing; but to make sure work would have all paid him before he would part with any thing: No *worship* first, no worldly wealth for it.

Lastly, *One thing is wanting* (and that a material one) *to strike up the bargain*, viz. a *chapman*; and we have him half in the text, one desired and sought for, but not found out and obtained. For Christ refused Satans termes, which marr'd his market, seeing no indented Deed can be perfected without full consent of both parties.

*Question*: How comes Satan now to omit that *preface general* used by him in both his former Temptations, viz. *If thou beest the Son of God*.

*Answer*: *Is there not a cause?* Satan out of designe suppressed it, as sensible that now it made as much against, as formerly for his advantage. For, should Christ seriously consider that he was the Son of God, he would never ask a blessing at the hands of him who was his Fathers professed Enemy.

Observe,

Doctrine 1: *Christians consulting their divine extraction, would disdain to do many many base sins which now they commit.*

*He that is born of God, committeth not sin*, 1 Joh. 3. 9; that is, makes it not his work, especially whiles remembering his Princely pedigree.

*Question*: Is it a truth or falshood that Satan here affirms, that the glory of the whole world was delivered unto him?

*Answer*: A notorious falshood, God only being the true proprietor thereof. And because it is a *point of right*, we will prove it both by *record* and *practice*.

First, by *Record*: Pſal. 24. 1, *The earth is the Lords, and the fulneſſ thereof; the world, and they that dwell therein*. Now, let Satan produce the Patent, with witneſſes attesting the ſame, when, where, and for what conſideration, God paſſed away this power unto him. For fond is all flying to poetical fiction, which makes *Pluto*, the God of hell, the giver and governour of wealth.

2. By *Practice*. Had the Devil had the diſpoſing of this world, never had juſt *Iob* got wealth, chaſte *Ioseph* gained honour, holy *David* become a King, pious *Mordecai* been a favorite: The Devil would have blaſted their preferment in the bud, and with his negative voice had hindred their election to honour, had he had the ruling of rule and riches in this world.

*Objection*: But the Devil may ſeem the undoubted patron of all worldly advancement, becauſe (though ſometime ſome good men ſlip into preferment) his Chaplains chiefly are preſented thereunto. Thus *Pſal. 17*, and *Pſa. 73*, *David* largely bemoaned the proſperity of the wicked, that it almoſt made him to deſpair.

*Answer*: Conſult the *Pſalm* firſt cited, verſe 14, where *David* diſcribeth the outward happineſſ of wicked men, and ſpeaking of them to *God*, he ſaith, *Whoſe bellies THOU filleſt with THY bid treaſure. THOU*; It is *God* that filleth them: *THY*; it is out of *Gods* wealth that the wicked are fill'd; though under him Satan is inſtrumentally active to confer riches upon them.

*Objection*: But Chriſt himſelf ſeemes to conſent to Satans ſoveraignty over the world, when ſtiling him thrice, namely, *Iob. 12. 31*, and *14. 30*, and *16. 11*, *Prince of this world*.



*Question:* The Devil is *Prince of this world*, not by Gods *creation*, and legal investing him therein, but partly by his owne *usurpation*, and partly by Gods *toleration*, permitting him (for some reasons known to us, and more conceal'd unto himself) to do those ill offices which good Angels neither can nor will perform. Now the Devil mis-interprets Gods *permission* for a *commission*; Gods *connivence* at, for Gods *conveyance* of worldly rule unto him: but Gods silence herein is not consent, as the wicked mistake, *Psal.* 50. 21.

Besides, the Devil lyed abominably when he said, he could give *ἐξουσίαν*, *power*, or properly, *authority*: for, *Rom.* 13. 1, οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ *for there is no authority but from God.* The devil, by Gods permission, might give him *δύναμιν*, *power* (such as a thief hath over an honest man when he robbeth him); but *authority* truly founded and bounded, Satan could not bestow upon him.

Wherefore, though in his first temptation to *Despair*, Satan affirm'd no falshood; yet in his second to *Presumption*, he suppress'd some necessary truth, *in all thy ways*; and in this last to *Idolatry*, vented a most impudent and abominable lye, when boasting, *for that is delivered unto me; and to whomsoever I will, I give it.*

Doctrine 2: *It is a dangerous thing to accept worldly wealth as the devils donative.*

Now wealth is the devil's gift, when atchieved by unwarrantable ways; wrong and robbery, fraud and flattery, corruption and bribery, extortion and cruelty.

What said *Abraham* to the King of *Sodom*? *Gen.* 14. 23, *I will not take any thing that is thine, lest thou shouldst say, I have made Abraham rich.* But let it never be said that the devil hath made us rich. Such wealth of his giving will never prove prosperous at last.

We read, *2 Kings* 12. 9, how *Jehoiada* bored an hole into the lid of a chest, into which the Free-offerings for the Temple were put. But God bores an hole, not in the lid, but bottom of those chests, wherein ill-gotten goods are laid up. They put them, *Hag.* 1. 6, *into bags with holes*, thorow which

insensibly their wealth leaketh out. *The deceitfulness of riches*, Matth. 13. 22, is pronounced of all wealth in general: even *well-gotten* goods are *deceitful* in this; they promise that contentment which they cannot perform: but *ill-gotten* goods have a double *deceitfulness*: in their *getting* (like *bread of deceit*, Prov. 20. 17,) and in their *event*, they will prove *deceitful* to them that rely upon them.

Doctrine 3: *The devil at last will be found a grand impostor in all his promises.*

Sometimes not performing them at all. One *Darius* a Persian Prince, infamous for never-performed promises, is surnamed *Darius Doso*, or, *Darius I will give*. The evil spirit in my Text may be named *The devil Doso*; all in the future tense, nothing presently paid and perfected. Sometimes he performs them, but in a sense clean contrary to the expectation of him with whom he contracted.

It is reported of <sup>1</sup>King *Canutus* that he promised to make of him the highest man in *England* who should kill King *Edmund Iron-side*, his corival: which, when one had performed, and expected his reward, he commanded him to be hung on the highest Tower in *London*.

Satan, who loves the *sin*, but hates the *sinner*, will finde some such trick, querk, or equivocation, thereby to frustrate and defeat those who depend on his promises; as he deceived *Eve*, Gen. 3. 6, with the fallacie of *knowing good and evil*.

*Use*: Trust then rather the Lord of heaven, whose promises are,

First, *truly propounded*. Satan (as was afore said) deals falsly in his Propositions, shews onely the best, *the glory*; conceals the worst, *the grievances of the world*. God in his profers *truly states things*; tells us what to trust to, Mark 10. 30, *Shall receive an hundred fold, houses, and children, and mothers, &c., WITH PERSECUTIONS*. He acquaints us as well with the *trials* we must expect, as with the *triumph* we shall obtain.

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<sup>1</sup> Henry Huntington.

Secondly, *ever performed*, All Gods promises in Christ being *Yea and Amen*, 2 Cor. 1. 20.

Thirdly, They are *over-performed*: 1 Cor. 2. 9, *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*

*Fall down, and worship me.*

The fig-tree would not forsake its sweetnesse, olive-tree his fatnesse, vine his wine (whereby he cheareth the heart of God and man), when the bramble (fitter to make a *fire* then a *king* of) accepted of the Sovereignty of the trees of the wood, *Judg. 9.*

When the good Angel that appeared unto *Manoah*, *Judg. 13. 16*, would not accept of a burnt-offering: when the good angel, *Revel. 19. 10*, would not accept of Saint *Iohn's* Worship: and when the good angel, *Revel. 22. 9*, refused the same; the Devil desires divine worship to be given unto him. *Asperius nihil est humili cum surgit in altum.* Set the devil on Gods throne, and whither will he mount?

Now, seeing Satan would have the *copie* of his, agree with the *original* of God's adoration, in all particulars, and expressly in the posture of prostration, *Fall down, and worship me*: we gather,

Doctrine 4: *Outward bodily reverence is necessary in divine worship.*

Now the body of man can scarcely be contrived into a decent posture which in Scripture hath not been handled by some good man or other, with Gods worship therein.

The humble Publicane prayed *standing*, Luke 18. 13. Sick *Hezekiah*, *lying upon his bed*, 2 Kings 20. 2. Aged *Jacob*, *leaning on his staff*, Heb. 11. 21. Devout Saint *Paul*, *kneeling on his knees*, Ephes. 3. 14. Valiant *Ioshua*, *flat on his face*, Josh. 7. 6. Faithful *Elijah*, *with his face between his knees*, 1 Kings 18. 42, when he prayed for raine: to shew how humbly importunate we ought to be, when we pray for so necessary a creature. The said *Elijah* elsewhere, namely,

1 Kings 19. 4, prayed *sitting under a juniper-tree*; but it was when his minde was vexed with passion, and his body wearied with travel. Othewise it is a posture fitter for *attention* then *devotion*, as partaking so much of ease and repose, inconsistent with the reverence required in Gods worship.

The result of all is this: being ignorant of mens particular infirmities and occasions, we cannot constantly confine them to one posture in Gods worship. But let them use that which expressest most reverence, with their present convenience, and God will accept it, though no posture but *falling down* would please Satan's palate here in my text.

*Question*: Such Parents as expect their Children should crave their blessing on their knees, Whether do they not assume to themselves too much Reverence, and therein intrench upon Divine Honour?

*Answer*: No. Such Genuflection being onely a Civil posture to expresse their Humility; and is performed to Princes and Parliaments by their Petitioners: and therefore may be required by Parents, Monarchs over their own Children.

For my own part, should my sons knees (how old soever) be too *stubborn* to beg my *Blessing*, I believe mine arm would be too *stiff* to reach out *Maintenance* unto him.

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## SERMON XI.

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MATTH. 4. 10.

*Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve.*

**I**N the former verse Satan had rapt out two notorious lyes. (As indeed tis hard to tell *one lye*, and but *ONE Lye*.) The first, *Affertory*, respecting the *Time past*, affirming that all the power and glory of the world were in his absolute disposal, as delivered unto

him. The second, *Promissory*, relating to the time to come, promising (when he meant nothing less) to invest and estate Christ in the full and peaceable possession thereof.

Now, it is observable that our Saviour in his answer to Satan takes notice of neither *Lye*, so as to reprove and confute them. Not that his *Silence* herein was *Consent* to *Satans falshood*; but partly because, had He spoken truth therein, it signified nothing, as to the matter of *Christs* acceptance of his profer, which he heartily detested and defied: partly because *Christ* made all convenient speed to come up to *the Point*, and to close with his Adversary about the main *issue* of the matter, *the utter unlawfulness of Idolatry on any terms*. To teach us that the most compendious way to end any controverſie, is, not to stand piddling and pelting away our *spiritual artillery* against the *out-works* and less-important limbes thereof, when we may safely and speedily batter down the *Citadel*, and ought to bend all our forces against it. Just as two *Muskets* make no *audible report*, when at the same time and place a *full Cannon* is *discharged*; so our Saviour was not at leisure to listen to the two *cracking lyes* Satan had uttered, being totally taken up and ingrossed with the loud roaring abominable *Blasphemy* vented by him, to which alone he shapeth his answer in the Text: *Then saith Iesus, &c.*

Observe in the words, 1. Christs *Refusal* of, 2. His *Indignation* at, 3. His *Refutation* of, Satans temptation.

From his *Refusal*, we collect,

Doctrine: *All worldly wealth is no effectual Allurement to Sin unto a Sanctified Soul.*

What saith Saint Paul? Gal. 6. 14, *By Christ the world is crucified to me, and I unto the world.*

Now who is *crucified*? Namely He who after a long lingering torment at last expires, and is stark *Dead*. Such Saint Paul was, and such was *Christ* in a more eminent and transcendent manner. His affections were *crucified* before his Person was *crucified* in some sense; *crucified* from his *Cradle*, yea, *crucified* before he was born, as *deaded* to all carnal delights; the cause why Satans profer made no impression upon him. For, tender the softest *Persian Silks* to a dead

mans touch, and it nothing affects his fingers; reach the sweetest *Indian* Spices to his nostrils, they work not on his smell; present the pleasantest *wine of Helbon*, *Ezek. 27. 18*, to his taste, it moveth him to no delight; as here our mortified Saviour was unconcerned with all worldly vanities.

*Get thee hence, Satan.*

*Objection:* But *S. Luke* saith, chap. 4. 8, *Get thee behinde me, Satan*: whereas it is a dangerous posture for one to have so fierce a Foe behinde his Back. Let me alwaies have my enemy *in mine eye* that I may mark and observe his motions. Especially *Satan* being of a *Serpentine* nature, which, *Gen. 3. 15*, *bruisseth the Heel*, it is suspitious to suffer him to come in the rere, *behinde us*, for fear he practiseth some treachery against us.

*Solution:* *Luke's Get thee behinde me, Satan*, must be expounded by *Matthew's Get thee hence, Satan*, both being in sense and substance the same: That is, *Avant, away, get thee out of my sight*, as a detestable and odious object. Besides, there is no danger of the Devils being behind the backs of our *Bodies*, when at the self-same time the Eye of our souls may with all caution be fastned upon him.

But because we have mentioned *Satan being behinde us*, I will describe a Christian, in what posture his soul ought to stand in all relations. He must have *God before him*, always eying and observing his will and his word; *Satan behinde him*, detesting and defying his temptations; the *World beneath him*, neglecting and contemning the wealth thereof; *Grace within him*, entertaining and treasuring it up in his heart; and *Glory above him*, ascending and aspiring thereunto in his affections and endeavours.

Now whereas our Saviour seems in some sort *out of Patience*, and filled with holy Indignation at *Satan*, observe,

*Doctrine:* *The most Lambs in their owne cause are the Most Lions in Gods Quarrel.*

We find the Character of Christs mildness, *Matth. 12. 19*: *Hee shall not strive, nor cry.* Yet we hear him *very loud* in my Text when *striving* with *Satan*. And just cause he had when his Fathers honour was so deeply concerned.

Here let us recount how often we finde Christ angry in Scripture.

This was the first time, in my Text ; and Satan had the *good Hansel* or *first-fruits* of Christs anger bestowed deservedly upon him. And as Satan had the *top* and beginning of Christs anger, so shall he have the last and the close thereof, yea, be forced to suck out the very *lees* and *dregs* of his *Indignation*.

Secondly, Christ was angry, *Iohn* 2. 15, when with a scourge of cords he drave the Buyers and Sellers out of the Temple ; but then it was in his Fathers quarrel, whose *house of Prayer* they had turned into a Den of Theeves.

Thirdly, *Mark* 3. 5, *When he had looked round about on the people with anger* (but for what? For any personal Injury they offered him? O no, but) *for the hardness of their hearts*.

Lastly, When offended with *Peter*, *Matth.* 16. 23, he said unto him, *Get thee behind me, Satan*; giving *Peter* worse language for dissuading then ever he did *Judas* for contriving his passion, whom indeed he once called *Devil*, but never bid him, *Get thee behinde me*.

I will not be over-positive and confident ; but perchance Christ may be found once *again angry* in Scripture : but this I dare presume to affirm, It is not then in his behalf, but (like meek *Moses*, *Numb.* 16. 15, *very wroth* in the case of *Korab*) when his Fathers honour or our good was interested therein.

*It is written.*

What, more Scripture still? Enough, and too much (will some *carnal Palate* say) of the *Manna* of Gods word : now a little of the *flesh-pots* of Mans *Traditions* and *Inventions*, were it but for novelty and variety sake. O no : Christ still keeps himself to his Scripture. No wise Souldier will change a tryed sword of whose metal and temper he hath had experience, yea, which hath proved successful and victorious unto him, for a new blade out of the forge ; and our Saviour would not quit the sword of the word, wherewith he had twice foiled Satan, for any new weapon ; but the third time maketh use thereof.

Doctrine: *Scripture is good to begin with, and good to continue with, and good to conclude with.*

Some meates are said to be *Gold in the morning, Silver at noon*, but *Lead at night*. But Gods Word is Gold in the Morning, Gold at Noon, Gold at Night; yea, the more pretious, the more it is used.

Yea, it is remarkable Christ took all the three places wherewith he repelled Satan out of one book of *Deuteronomy*, and two of them out of one (the sixth) chapter thereof. Now if the opening of *one Box* afforded Christ three *Antidotes* against Satans poyson, how many Cordials may the whole Scripture yeeld us, especially since the happy addition of the New Testament thereto!

*Objection*: But as the Devil had formerly cited the text *defectively* (leaving out *in all thy ways*), so our Saviour quotes the same *redundantly*, inserting the word *Onely*, (whereon all the hinge of the controverſie did depend,) which if the Original be consulted with, *Deut. 6. 13*, appears not at all in the Text; contrary to the *heavy curse* denounced, *Rev. 22. 18*, on such as adde *any thing* to Gods Word.

*Answer*: Though *Onely* be not *expressed*, it is *implied* in the Text, and may be *supplied* from the context: For it followed in the next verse, *Deut. 6. 14*, *Ye shall not go after other gods*. Is not this the same in effect, *You shall serve God onely*? So when it is said, *Exod. 20. 3*, *shalt have no other Gods but me*; it amounteth to this, that we shall serve God *onely*.

Doctrine: *Explaining of the text, by the context, is no adding to the text.*

If we Ministers (especially in the heat and height of our preaching) cite not Scripture *Syllabically* or *verbatim*, but faithfully render the *life* and *sense* thereof (some perchance out of the preceding, some from the following verses), we cannot justly be taxed for fallacious alleading thereof.

*Use*: This will arm us against the unjust cavil of *Bellarmino*, traducing all Protestants, and *Luther* by name, for adding to Scripture in maintaining that *faith ALONE* justifieth.



We find this *Alone*, though not *formally*, yet equivalently in Gods word.

Here we will not with some Protestant Divines lay too much stress on that place, *Luke 8. 50*, when Christ said to *Jairus*, *Believe ONLY, and shee shall be made whole*; because it relateth not properly and directly to the justifying of *Jairus* his soul, but onely to have that miraculous reviving bestowed on his Daughter. But we find Faith *ALONE* justifying, *tantamountingly* in Scripture, when we read, *Eph. 2. 8*, *By grace are ye saved, through faith; and that not of your selves: it is the gift of God: not of works, lest any man should boast*. Here, (as in many other places,) the total excluding of *Works* fixeth justification in *Faith Alone*; and Saint *Hillary*, on the eighth of *Matthew* (so false is *Bellarmines* slander that *Luther* first made the expression) hath the proposition in *terminis*, *Fides sola justificat*.

Doctrine: *God is not onely to be worshipped eminently above all, but also exclusively, none besides himself*.

Two things are impatient of a Corival: *The Throne*, and *the Marriage-bed*. God in Scripture shadoweth himself unto us under both these *Relations*: *Psal. 89. 18*, *The holy One of Israel is our King*; *Jer. 3. 14*, *Turn, O backsliding children, saith the Lord; for I am married unto you*. Dream not therefore of conjoyning any other in Worship with him.

Here some of *Solomon's* fools, though carnally wise, might conceive (had they been in Christ's place) that they had an advantage to enrich and advance themselves, cozen and delude Satan, and withal, please and preserve God their friend, save and secure their own conscience. Namely, thus:

With their *bodies*, they would *fall down* and worship Satan; and so, by the plentiful performance of the condition, gain worldly wealth and glory to themselves. Mean time, they would reserve their *hearts* (which Satan, not knowing the secrets thereof, could not discover) to God alone; yea, send up an *ejaculation* to Him in the midst of their *corporal prostration* to Satan.

But God is a *jealous God*, and will not thus be abused. Should a wife, being found in the wanton embraces of another, pretend for her self that still her heart was loyal to her husband,

he should be as very a fool to believe it as she an impudent harlot to affirm it.

Affure your selves, the wise God of heaven will not be abused by such vain palliations : nay, *him onely shalt thou serve.*

*Use* : To confute such, who introduce a *Mongrel-medly-Religion* ; as the *Colonies* substituted in the room of the ten tribes carried away into captivity, 2 *Kings* 17. And a seeming-contradiction (but easily reconciled) is remarkable in three verses.

Verse 32 : *They feared the Lord.*

Verse 33 : *They feared the Lord, and served their own gods.*

Verse 34 : *They fear not the Lord.*

All is easily reconciled. They *feared the Lord SEEMINGLY* ; but because they *feared him JOINTLY* with their Idols, they *feared him* not *TRUELY*, nor *ACCEPTABLY*.

Such are they who serve God, and *Venus*, their Wantonness ; God, and *Bacchus*, their Drunkenness ; God, and *Ceres*, their Gluttony ; God, and *Mars*, their furious Revenge ; God, and *Mercury*, their Fraudulent and Deceitful dealing.

Secondly, It confutes the practice of *Saint-worship* amongst the Papists, so derogatory to the glory of God.

Nor let them hope to evade, by coining the Distinction, (which with a *broken cistern*, Jer. 2. 13, *will not hold water*,) that God is onely to be *worshipped* with the worship of *λατρεία*, but Saints may be worshipped with the worship of *δουλία*.

As if where God saith, *Thou shalt not steal*, man should plead, Indeed I may not take away my neighbours goods *by way of stealing* ; but I may take them away *by way of lurching, or filching*.

But God, though he be *in fact* mocked, is not *in fine* mocked ; (though men multiply *distinctions* till their Fancies be weary, calling the same sin by different names ;) but will avenge himself on such as abuse him by their vain Inventions.

Again, *δουλία* to unbyassed judgements doth in the natural notion of the word import more lowe, submiss, and servile adoration then *λατρεία* it self ; and in Scripture is given to God himself.

Thus S. *James*, chap. 1. 1, stileth himself δούλος, *The servant of Iesus Christ*. And although Saint *Paul* (to note that by the way), *Gal.* 1. 19, entitles him, for the more outward honour, *James the brother of the Lord*; yet the humble Apostle (being to speak of himself) waves all carnal relation to Christ, and onely calleth himself δούλος, *The servant of Iesus*, as a title of highest spiritual honour, and which speaketh his lowest service unto our Saviour.; δουλία, in the criticism thereof, being appropriate to our God alone.

Lastly, though the *Learned* Papiſts may plead for themselves that they serve the *Saint* in the *Image*, and *God* in the *Saint*; yet it is to be feared that the *Ordinary* people terminate their Worship in the *very Image* it self.

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## SERMON XII.

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MATTH. 4. 11.

*Then the devil leaveth him, and behold, angels came and ministred unto him.*

**W**E may observe in the words, *Purgatory*; *Hell*; *Earth*; and *Heaven*.

1. *Purgatory*: But not in the modern sense of the Papiſts, for a *Purgatory* to come; but one *past* already, in the word *Then*; that is, *after* Christ has been sifted, and fanned, and tried, and purged; coming off with his own honour, and his enemies confusion.

2. *Hell*: the devil.

3. *Earth*: so may I safely term the *humanity* of our Saviour.

4. *Heaven*: the *Angels*, those celestial spirits, which, upon Satans departure, *ministred unto him*.

*Question*: How came Satan now to leave our Saviour, rather then before? As if his last answer was more effectual than his former. Twice before he had refused the profer, and refuted the reasons of the devil; and now he did no more.

*Answer* : First, negatively. It is not to be attributed to any latent operation, or mystical efficacie of the *number of Three*, as if the *third* resistance drove the devil away (thrice *crossing*, thrice *sprinkling* of water, &c. folly, with Papists, to fix any force either in the *thing*, or the *triplication* thereof); or as if Satan would tempt us onely *three* times, who will do it more than *thirty* times *three*. But Satan left him,

First, Because he (who long had look'd for that which he was loath to finde, *viz. whether Christ was the Son of God*) was now, to his great sorrow, sufficiently satisfied in the *affirmative*, that he was so; and therefore desisted from farther inquiry therein.

It is observable how much Satans knowledge was (I will not say bettered, but) increased in one Chapter, *Mark* 1, within the compass of eleven verses. For, verse 13, he *tempted* Christ, namely, to try *whether he was the Son of God*; and verse 24, *he confesseth him: I know thee* (with deare-bought knowledge, to his owne confusion) *who thou art, the holy One of God*.

Secondly, Satan could not go *higher*, and therefore he would not go *lower* in his *Temptations*. *Ecquid aliquid altius?* Was there any act worse then *Idolatry*? or greater temptation thereunto then the *wealth and glory of the whole world*? It stood not with the state of Satans malice to present our Saviour after this with some *petty* allurement to a puny sin, and therefore he thought fittest for the present to desist.

Thirdly, Satan *went away* to save his credit, being on the matter *driven away*. Christ spake, *Get thee hence*, as a Commander *with authority*; and his words were (for the time) a *Mittimus* to dispatch the Devil out of that place; who beholding Christ his holy anger now raised up to an height, presently with shame *sneaked* and *slunk* away.

*The Devil leaveth him.*

*Doctrine*: *Holy Indignation is an excellent exorcism to drive Satan away.*

The surest way to fright the fiercest Lion (that of the *crowing of a Cock* being denied by many, doubted of by

most) is by shaking of a *fire-brand* before his face. Satan, that Lion, fears the flame of holy and heavenly anger, such as here *sparkled* out in our Saviour, so that the *climat* grew too *hot* for him; he could dwell no longer therein. But we must be sure that *ours* be *holy Indignation*, otherwise the *strange fire* of common and carnal anger doth *allure*, not *affright* the Devil; yea, the light thereof giveth him aim the more steddily to direct his temptations at our souls. Yea, when his *fiery darts* meet with our *fiery passions*, oh how *unquenchable* (without Gods mercy) is the *combustion*!

Now Saint *Matthew* saith absolutely, *The devil leaveth him*; but Saint *Luke* giveth us the *Limitation* thereof: *he departeth from him, for a SEASON*. And seeing *departing* and *coming* are *relative termes*, we finde Satan afterwards reassaulting our Saviour, *Iohn* 14. 30: *The Prince of this world cometh, and hath nothing in me*. Whence Learn,

Doctrine: *Satan though he leaveth us, will never leave us till life leaveth us*.

Of the three grand enemies of our soul, *One* beginneth long before the *other two*, but all end and expire with us at the same instant. The *flesh* starteth first, not onely from our *birth*, but *being* and *conception*: *Psal.* 51. 5, *Behold, I was born in iniquity, and in sin hath my Mother conceived me*.

The *World* and the *Devil* come after, namely when a child (sooner or later according to his capacity) is able, with the consent of his reason and will, to commit an actual sin. But all three determine in and at the same moment, namely, just at the time of our death: till then be sure Satan will not leave thee.

Yet let none be disheartned at Satans *never leaving to tempt them*, but, in a comfortable opposition thereunto, let them consider that Gods protection will never finally *leave* to preserve them. Indeed, for some time, especially to the apprehension of a wounded conscience, he deserteth his servants, who complain with Christ, *My God, my God, why hast thou forsaken me?* Yet we have the certain promise of constant assistance, which he will infallibly perform: *Heb.* 13. 5, *I will never LEAVE thee, nor forsake thee*.

Here under favour, I conceive that though our Saviour

was afterwards often tempted with the Devil, yet the notion and nature of his *future* much differed from his *former* temptations. His former were chiefly for Satans *information*, and the other were onely for Christs *vexation*; the former partly to *try*, the latter solely to *trouble* our Saviour; the Devil then knowing full well that he was the Son of God.

### *And Angels.*

Doctrine: *Solitary Men* (such as Christ in the wilderness) *have alwaies the company of Angels or Devils.*

Three things are herein observable.

First, Mans soul (chiefly when alone) admits of no *vacuitie*: *Anima Plena*. The *avoidance* of one is alwaies the *Induction* of another *incumbent*.

Secondly, it is impossible that good and bad Angels should be reconciled at the same time, in the same subject: 2 Cor. 6. 14, *For what agreement is there betwixt light and darknes? Those Stars of sweet light, and the Star Wormwood, Revel. 8. 11, are of so opposite Horizons, the elevation of the one necessitates the depression of the other.*

Thirdly, the *intransit* of the Angels is in the very instant after the *Exit* of Satan; and so reciprocally, when Satan *sets*, then Angels *arise*. Thus in Saul, 1 Sam. 16. 14, *The Spirit of the Lord departed from him, and an evil spirit from the Lord troubled him.* And as, Gen. 27. 30, *Jacob was scarce gone out from the presence of Isaac his Father, when Esau his brother came in:* so, plain and pious and profitable thoughts are no sooner departed our solitary souls, but presently rough, bairy, cruel, wild, and wicked cogitations succeed in their room.

Use: Seeing melancholy persons will have some (and it is to be feared bad) company, let them avoid *loneness*, and associate themselves with such as are godly and religious.

### *Ministred unto him.*

Doctrine: *Angels on all occasions were very officious in their attendance on Christ.*

First, at his *conception*, Luke 1. 26, An Angel, *Gabriel* by name, first brought the blessed tidings thereof.

Secondly, After his *birth*, Angels, *Luke* 2. 10, both celebrated the same with their singing, and imparted to shepherds the first intelligence thereof.

Thirdly, In his *Infancie*, *Mat.* 2. 19, An Angel gave notice to *Joseph* of *Herods* death, and that now Christ might safely return into his own Country.

Fourthly, In his *Temptation*, here in my text.

Fifthly, At his *Passion*, when his Agony began in the Garden: *Luke* 22. 43, *There appeared an Angel unto him from Heaven, strengthening him.*

Some will say, Seeing it is the general opinion of *Divines* that the blessed *elest* Angels are established and *strengthened* in Christ, how cometh one of them to *strengthen* Christ at this time? But let such know, it was the *humane nature* of Christ (which is less and lower then the *Angelical*) which here received *strengthening* from him. Besides, the Angel being then in a *calm*, and Christ in the *Tempest* of an Agony, no wonder if a meaner might minister comfort and support to one otherwise and at other times far his superiour.

Sixthly, At his *Resurrection*, *Mat.* 28. 2, when an Angel, which rolled away the stone from the Grave, attested the same.

Lastly, after his *Ascension*, *Acts* 1. 10, when two Angels declared the manner of his returne unto Judgement.

Nor is this *Angelical attendance* confined to Christ alone, but extended also to all Christians in some degree, as <sup>1</sup>formerly we have largely declared, and here intend no repetition thereof; where also we have proved, that in compensation of their *service* (though other *civilities* be due to *Angels*), no *worship* may lawfully be tendered unto them.

*Question*: What then is the reason of the inequality of Angels demeanour in Scripture, that though sometimes they refuse adoration, as *Judges* 13. 16, *Rev.* 19. 10; 22. 9; otherwhiles they accept thereof, as may appear by *Abraham's* so solemn praying unto an Angel, *Gen.* 18. 23, for the sparing of *Sodom*?

<sup>1</sup> Pages 60, 61.

*Answer*: We may observe that those three Angels mentioned in that Chapter, appeared in three distinct capacities or representations.

First, they are all three called MEN, *Gen. 18. 2.* *Three MEN stood by him*; because they took on them the shape and Bodies of men.

Secondly, two of them are termed ANGELS, *Gen. 19. 1.*, and all three promiscuously, *Heb. 13. 2.*, so called, because of their beauty and lustre, power and strength, surpassing Humanity wherein they did appear.

Thirdly, one of them *Abraham stileth my Lord, JEHOVAH* (who alone staid behind, whilst the other two, as his servants, were sent to *Sodom*), and termeth him, *Gen. 18. 25.*, *The Judge of all the earth.* To him onely (as not a meer Angel of God, but the very Angel-God) is *Abrahams* adoration tendered, and therefore it maketh nothing for the Popish worship of common and created Angels.

### *Conclusion.*

Being now for some time to take my leave of this Auditory, and having the seasonable mention of the *Ministration of Angels* in my Text, I know how, if one of the *Romish persuasion* were in my place, he would particularly consign you to the *tutelage* of such *Guardian angels* which he conceiveth most proper for your several professions. For instance: Are there any martial men that hear me to day? such he would bequeath, at this his departure, to the *Military angel*, *Exod. 33. 2.*, *And I will send my Angel before thee*, &c., namely, the same who drove out the seven Nations of *Canaan*, before the face of the *Israelites*. Are there any here, which trade in Merchandize on the Seas? such would he commend to the protection of the *Angel of the waters*, *Rev. 16. 5.*, to preserve them and their estates. Are there any here who stand on their preferment, as we terme it: I mean single persons who in due time intend marriage? such he would commit to the guard of the *Matrimonial Angel*, *Gen. 24. 7.*, *He shall send his Angel before thee*, the same which provided a gracious wife for *Isaac*.



But to avoid all *exception*, shun all shadow of *Superstition*, and to be best assured of *protection*, I commend all qualities and conditions of People to the Tuition of the *God of these Angels*: Taking my farwell of this Auditory with the words of Saint Paul to the *Ephesians*, *Act. 20. 32*: *And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance amongst all them that are sanctified.* Amen.

FINIS.



# PERFECTION AND PEACE:

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Delivered in a SERMON  
By *THO. FULLER* B.D.

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L O N D O N

Printed by *Roger Norton* for *John Williams* at the  
Crown in *S. Pauls Church-yard*. 1653.





## [Introduction.



**FULLER** was the guest of Sir ROGER COKE at Dyrdans near Epsom and preached there the following sermon, of which there are two editions with different title-pages, one giving and one omitting the name of the place where the discourse was delivered. Both have the printed date 1653, but a copy in the British Museum (E <sup>124</sup><sub>3</sub>) contains a manuscript correction altering the date to January 27, 1652. This title-page is here given in facsimile.

The host at Dyrdans, "Sir ROBERT COOK," was the second son of the great English lawyer Sir EDWARD COKE, to whom the national jurisprudence owes so much, and who laid deep and sure the foundation of a great part of British freedom. Of the father who died in 1633 FULLER has left a characteristic eulogy in the *Worthies*. BRIDGET, daughter of the co-heiress of JOHN PASTON, was "his incomparable wife, whose portion, moderately estimated Viis *et modis*, amounted unto thirty thousand pounds, her virtues not falling under valuation, and she enriched her husband with ten children." The pronunciation of the name may be gathered from the jest which FULLER gives in the notice of JOHN COWELL in the *Worthies* (Devonshire, p. 262).

"In his time the contest was heightened, betwixt the *Civilians* and *Common Lawyers*, Cowell being the Champion of the former, whom King James countenanced as far as he could with conveniency. Indeed great were his abilities, though a grand Oracle of the *Common Law* was pleased in derision to call him Doctor Cow-heele; and a *Cowheele* (I assure you) well drest'd is good meat, that a *Cook* (when hungry) may lick his fingers after it." Of the wealth which COKE accumulated FULLER says: "Thus beginning on a good bottom left him by his father, marrying a wife of extraordinary wealth, having at the first great and gainful practice, afterwards many and profitable Offices, being provident to chuse good penny-worths in purchases, leading a thrifty life, living to a great age, during flourishing and peaceable times, (born as much after the Persecution under Queen Mary, as dying before our Civil Wars) no wonder if he advanced a fair estate so that all his sons might seem elder brethren by the large possessions left unto them."

Sir ROBERT COKE and his brother, HENRY COKE of Thurrington, were Royalists, but managed to escape without loss. Sir ROBERT, who had for

chaplain the famous Doctor (afterwards Bishop) PEARSON, married the only daughter of THOMAS, Lord BERKELEY. His son GEORGE, afterwards the first Earl of BERKELEY, was the guest of his uncle COKE when the sermon was preached, and it was dedicated by FULLER to this young man in an epistle which is a wise and witty amplification of the maxim *Noblesse oblige*. The ancients of the House of Berkeley are invoked that their descendants may emulate their services to Church and State. When Sir ROGER COKE died, 19 July, 1653, the Hon. GEORGE BERKELEY gave the library, variously reckoned as 700 and as 1676 volumes which he had collected to Sion College for the use of the clergy of the metropolis in that troubled period. Some two years later FULLER became chaplain to BERKELEY, who succeeded to the title in 1658 and in the same year appointed him to the rectory of Cranford. Lord BERKELEY had literary tastes, was one of the founders of the Royal Society and wrote *Historical Applications and Occasional Meditations upon Several Subjects* (London, 1667, reprinted 1670, 1680, and 1698). This little book includes a letter addressed to him by the famous Countess of WARWICK, and shows unmistakable traces of the literary influence of THOMAS FULLER.

The sermon itself, a sober and judicious performance, in which the triumph of virtue is vindicated, contains some references to the troubles of the time in which it was preached and printed. The pain which so many must have felt, whether Roundhead or Cavalier, at the fratricidal strife of the Civil Wars, and the distracted counsel of the nation as to the form of government, form an undercurrent, and give a certain pathos and dignity to the praise of peace. Nor does he sink the patriot in the partizan, but royalist as he is, declares: "We wish well to the great ship of our whole nation, and will never desert it so, but that our best prayers and desires shall go with it."

The "newly-printed" life of the author of *Utopia* is that of JOHN HODDESDON, *Ibo. Mori Vita et Exitus*, 1652.

A.



PERFECTION  
AND  
PEACE:

Delivered in a SERMON  
preached in the Chappel of  
the Right Worshipful

Sir ROBERT COOK at  
DYRDANS.

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*By* THO. FULLER B.D.

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LONDON *Jan 27*

Printed by *Roger Norton* for *Iohn Williams* at the  
Crown in *S. Pauls Church-yard*, 1653. 1652.





TO  
The Hono<sup>ble</sup> and truly Religious  
**GEORGE BERKELEY**  
Sole Son and Heir to the Right  
Honourable GEORGE Lord  
BERKELEY, &c.



SIR,

**W**HEN I look on the Crest of your ancient Arms, (A Mitre powdered w<sup>th</sup> Croffes), I read therein an abridgment of the Devotion of those darker dayes : the Mitre shewing your Ancestors actions in Peace ; the Crofs, their atchievements in the Holy War : the Mitre, their doings at home ; the Crofs, their darings abroad.

Yea I fancie to my self each ancient Lord Berkly, like one of the Israelites at the walling of Jerufalem, Neh. 4. 17, With a Trowel in one hand and a Sword in the other. We alwayes find him either fighting or founding, either in a Battel or at the building of some Religious Fabrick, as (besides others) the intire Abbey at Bristol, (afterwards converted into a Cathedral,) was solely founded by one of that Family.

This was the Devotion of those dayes, wherein the world knew no better, and scarce any other. Since the Reformation,



*your Noble House hath not had less heat for having more light. Your Charity hath not been extinguished, but regulated; not drained dry, but derived in righter channels; and flowing with a clearer stream free from the mud of superstition.*

*As for your particular, that your ancient Crest is worthily born by you, the Mitre speaking you a Patron of Learning; the Crosses, a Practicer of Religion. Qualities which encouraged me to present this small Treatise unto you.*

*Acceptance is more then it can expect, pardon being as much as it doth deserve, being so long in coming, so short when come. But because it had its first Being by your Command, it hopes to have its well-being by your Countenance.*

*Should I desire so many Lords of your Family hereafter as heretofore have flourished in a direct line, by desiring a particular Happiness to your House, I should wish a general mischief to mankind; that men should live so many years in sin and sorrow before the coming of the necessary and comfortable day of Judgment. My prayer therefore shall be, That the lustre of your House may continue with the lasting of the World, (so long as God will permit the badness thereof,) in that honourable Equipage of your Ancestors: May Perfection here, and Peace hereafter light on you, your vertuous Lady, and hopeful issue; which is the daily desire of*

Your Honours most bounden Servant

THO. FULLER.



# Perfection and Peace.



PSAL. 37. 37.

*Mark the Perfect, behold the Upright: for the end of that man is peace.*

**T**HIS and the 73 *Pfalm* are of the same subject, wherein *David* endeavours to cure an Epidemical disease with which the best Saints and servants of God are often disordered. Observe in this *Disease*, the *nature*, *danger*, *cause*, and *cure* thereof.

The *Nature*, namely, fretting fits of the soul at the consideration of the constant peace, plenty, and prosperity of wicked men.

The *Danger* thereof, It causeth the Consumption of the spirit, and is destructive to the health of the soul. Yea, when this disease comes to the *Paroxysm*, the height and heat thereof, it becometh dishonourable to God; aspersing and be-libelling him, as if he wanted Goodness, and would not; or Power, and could not; or Justice, and doth not order matters better than they are.

The *Cause* thereof it proceedeth from a double defect in men:

1. Want of *Faith* to trust in God.
2. Want of *Patience* to wait on God.

This is the reason why the practice of these two graces is so often inculcated by *David* in this *Pfalm*.

The *Cure* thereof: *David* applies many Cordials, (for

less then Cordials will not do the deed,) seeing by his own confession, *Pf. 73. 21, His heart was grieved with his fretting fits.* We will onely instance on the two last.

One is a serious consideration, *verses 35, 36,* of the short pleasure and certain pain of the wicked. It was a good prayer of a good man, *Lord keep me from a temporal heaven here, and an eternal hell hereafter.* True it is, *Psalms 73. 4,* that to the wicked *there are no bands in their death:* and no wonder when they have all bands after death.

The second is a studious observation of the *perfect Mans* condition, who though meeting with many *intermediate* broils, and brunts, and bickerings in this life: yet all at last winds up with him in a comfortable close and happy conclusion, *Mark the Perfect, behold the Upright: for the end of that man is peace.*

Observe in the words two general parts :

1. The *description of the Dead.*

2. The *direction to the Living.*

In the *description of the Dead,* we have two particulars :

1. What he was. A practicer of Perfection and Uprightness.

2. What he is. A possessor of a peaceable end.

In the *direction to the Living* we have an invitation, or rather an injunction to mark and behold

1. What was done by the man, when living: his Holiness.

2. What was done to the man, when dead: his Happiness.

This our Sermon being now preached in the juncture of the old and new Year, what better subject to end the old then to speak of the description of the dead? What fitter matter to begin the new then to treat of the direction to the living? *Mark the Perfect, behold the Upright: for the end of that man is peace.*

Before we enter on the words it will be a charitable work to reconcile the seeming variance betwixt the two Translations: I mean that which is commonly prefixed at the

beginning, and what is constantly inserted in the middle of our Bibles.

The Old Translation : *Keep innocency, and take heed unto the thing that is right ; for that shall bring a man peace at the last.*

The New Translation : *Mark the Perfect man, and behold the Upright : for the end of that man is peace.*

See here a vast difference betwixt the divers rendring of the words : *If the Trumpet, 1 Cor. 14. 8, give an uncertain sound, who shall be prepared for the battel ?* But where shall the unlearned, though honest hearted Reader, dispose of his belief and practice, when there be such irreconcilable differences in the *Translation* of Gods Word.

I answer, the seeming difference ariseth from the latitude of the *Hebrew* words, so extensive in their signification ; for *Shemor* which in my text is translated, *Mark*, according to the first and most frequent acception thereof, signifieth also in a secondary sense to *Keep, seeing those things which we mark, we also keep, at the least for some short time in our memorie.* The same may be said that the word *Behold* in my Text is rendered in the *Old Translation*, *Take heed*, seeing the *Hebrew* will bear both : *Tham* and *Jaschar*, most commonly and constantly denote the *Concrete, Perfect, Upright, Righteous, and Innocent* : But sometimes signifieth the abstract also, *Perfection, Uprightness, Innocencie.* Let not therefore the two Translations fall out, for they are *Brethren*, and both the *sons* of the same *Parent*, the *Original* : Though give me leave to say the youngest *child* is most like the *father*, and the newest *Translation* herein most naturally expresth the sense of the *Hebrew*.

Let none cavil that such laxity in the *Hebrew* words occasions uncertainty in the meaning of the *Scripture* : For God on purpose uses such words importing several senses ; not to distract our heads, but dilate our hearts, and to make us *Reckobob*, Room for our practice in the full extent thereof : *Psal. 119. 96, Thy commandment is exceeding broad*, and is penned in words and phrases acceptive of several senses, but all excellent for us to practice : So that both Translations may be happily compounded in our endeavours, *Mark the*

*perfect, keep innocency, and behold the upright, and take heed to the thing that is right; for the end of that man is peace: and that shall bring a man peace at the last.*

Begin we with the description of the dead, *Perfect*, and what is a good Comment thereon, *Upright*.

*Objection:* It is impossible this world should afford a *perfect man*. What saith David? Psal. 14. 2, 3: *The Lord looked down from Heaven upon the children of men, to see if there were any that did understand and seek after God. They are all gone aside, they are altogether become filthy, there is none that doth good, no not one.* But what saith Solomon? Ecclef. 2. 12, *For what can the man do, who commeth after the King, even that which hath been done already.* But what shall he do that cometh after the *King of Heaven*? Can *Subjects* hope that their discoveries will be clearer than their *Sovereigns*? Shall man living on *earth* see more than God looking from *heaven*? He could not meet with *one good*; where then shall we mark a *perfect man*?

*Answer:* David in the place alledged describes the general corruption and prevarication of all mankind by nature; in the latitude whereof we confess the perfect man in my Text was involved. As all Metals, when they are first taken out of the earth, have much dross and oar, but by art and industrie may afterwards be refined: so the man in my text was equally evil with all others by nature, till defecated by grace, and by Gods goodness refined to such a height of puritie as in some degree will endure the touch and become *perfect*.

In a fourfold respect may a servant of God be pronounced Perfect in this life.

1. *Comparatively*, in reference to wicked men, who have not the least degree or desire of goodness in them. Measure a servant of God by such a dwarf, and he will seem a proper person, yea, comparatively perfect.

2. *Intentionally*: The drift, scope, and purpose of such a mans life, is to desire perfection, which his desires are seconded with all the strength of his weak endeavours: He draweth his bow with all his might, and Perfection is the mark he

aimeth at : though too often his hand flakes, his bow starts and his arrow misses.

3. *Inchoatively*: We have here the *beginning* and the *earnest* as of the Spirit, 2 *Cor.* 1. 22. So of all spiritual graces, expecting the full (not *payment*, because a meer *gift*, but) *receipt* of the rest hereafter. In this world we are a *perfecting*, and in the next, *Heb.* 12. 23, *we shall come to the spirits of just men made perfect*.

But blame me not, Beloved, if I be brief in these three kinds of Perfections, rather touching then landing at them, in our discourse ; seeing I am partly affraid, partly ashamed to lay too much stress and weight on such slight and slender foundations. I hasten with all convenient speed to the fourth, which one is worth all the rest. A servant of God in this life is perfect.

4. *Imputatively*: Christs perfections through Gods mercy being imputed unto him. If I be worsted in my *front*, and beaten in my *main Battel*, I am sure I can safely *retreat* to this my invincible *Reer*: In the agonie of temptation we must quit *comparative perfection*.

Alas, Relation is rather a *shadow* then a *substance*. Quit *intentional perfection*, being conscious to our selves how oft our actions cross our intentions. Quit *inchoative perfection*: for whilst a servant of God compareth the little goodness he hath with that great proportion which by Gods law he ought to have, he conceiveth thereof as the pious Jews did of the Foundation of the second Temple : *Haggai* 2. 3, *Is it not in your eyes in comparison of it as nothing?* But stick we may and must to *imputative perfection*, which indeed is Gods act, cloathing us with the *Righteousness of Jesus Christ*.

This is the reason the Saints are unwilling to own any other *perfection*: for though God, *Job* 1. 1, is pleased to stile *Job* a *perfect man*, yet see what he saith of himself: *Job* 9, 20, *If I say that I am perfect, it shall also prove me perverse*. God might say it, *Job* durst not for fear of pride and presumption. Indeed *Noah* is the first person, who is pronounced *perfect* in *Scripture*, *Gen.* 6. 9. But mark I

pray what went in the verse before : *But Noah found grace in the eyes of the Lord.* Not that his *finding grace* is to be confined to his particular preservation from the Deluge, which was but one branch or sprig of Gods grace unto him. But his whole person was by Gods goodness accepted of, *Noahs* perfection more consisting in that acceptance than his own amiableness ; approved not so much because God found goodness in *Noah*, but because *Noah* found grace in God.

Come we now, in the description of the Dead, to *what he is, The end of that man is peace.*

*Objection* : Some will object that daily experience confutes the truth of this Doctrine, what more usual then to see Gods servants tossed, tumbled, tortured, tormented, often ending their painful lives with shameful deaths. *Cushi* being demanded by *David* to give an account of *Abshaloms* condition, 2 *Sam.* 18. 32, made this mannerly and politique return : *The enemies of my Lord the King, and all that rise up against thee to do thee hurt, be as that young man is.*

But some will say, if this be a *peaceable end*, to lead an afflicted life and have an ignominious death, may the enemies of God and all goodness, the infringers of our Laws and Liberties, the haters of Learning and Religion, the destroyers of Unity and Order, have their souls surfet of such a *peaceable end*.

*Resp.* In answer hereunto we must make use of our Saviours distinction, the same for substance and effect, though in words there be variation thereof. Being taxed by *Pilate* for treason against *Cæsar*, he pleaded for himself, *Iob.* 18. 36, *My kingdom is not of this world* : So say we, to folve all objections, our *peace*, that is the *peace* in our Text, (and God make it *ours*, not only to treat and hear, but partake thereof,) *is not of this world*, consisteth not in temporal or corporal prosperity ; but is of a more high and heavenly nature. Indeed this *peace* is *in* this world, but not *of* this world ; begun here in the calm of a clear and quiet conscience, and finished hereafter in the Haven of endless happiness. When the *man* in my Text, becomes perfectly *perfect*, he shall then become *perfectly peaceable*.

However we may see that sometimes (I say not alwayes) God sets a signal character of his favour on some of his servants, enjoying at their end a generall calm, and universal tranquillity towards all to whom they are related. Amongst the many priviledges of Saints reckoned up, *Job* 5, none more remarkable then that verse 23 : *For the Stones of the field shall be at league with thee, and the beasts of the field shall be at peace with thee.* Have we here a *Dichotomy* of all wicked men, or a sorting of them all into two sides.

Some are *Stones*, like *Nabal* 1 *Sam.* 25. 37, stupid, sottish, senseless; no Rhetorick with its expanded hand, no Logick with its contracted fist, no Scripture, no reason, no practice, no precedent can make any impression upon them, so that the best of men may even despair to get their good will. Well the way they do it, and procure a perfect peace with them, is to please God.

Others are *beasts* like the *Cretians*, *Tit.* 1. 12, κακὰ θήρια, so fierce, so furious, so crafty, so cruel, no meddling with them without danger. As the former could not conceive, so these will not abide any rational debate with them. The former were too low and filly, too much beneath : these high and haughty, too much above persuasion to peace. Mention but the name thereof, and they, *Psal.* 11. 2, *prepare themselves to battel.*

The art then to make these friends with a man, is only this, to endeavour to please the high God of heaven ; and then *Solomons* words will come to pass : *Prov.* 16. 7, *When a mans wayes please the Lord, he maketh even his enemies to be at peace with him.*

It once came to pass in *England* (and but once it came to pass in *England*) namely, when <sup>1</sup> *Sir Thomas Moor* was *Lord Chancellor*, that the *Cryer* in *Chancery* being commanded to call the next *cause*, returned this answer, *there were no more causes to be heard.* Not that there was no more on the file for that day (which is ordinary and usual) but, which is strange, that then there was no more *sutes* depending in the whole Court of *Chancery*, but that all ripened for Trial were decided. Then was *Janus* his Temple shut clean through-

<sup>1</sup> See his life lately printed.



out *England*, in Cafes betwixt *Plainriff* and *Defendant*, relating to equity and conscience. Whether this proceeded from the peaceableness of people in that age, not so quarrelsome and litigious as in ours; or from the goodness of the Judge, either, happy, privately to compound differences without any sute, or dextrous, publickly to decide them with all expedition.

But when some good man hath lyen on his *death bed*, though having many sutes in his life, all then are ended and composed. Call the *sute* betwixt this man and his *God*: long since it is attoned, and both made friends in *Christ*. Cal the *sute* betwixt this man and his *conscience*: it is compromised, and both of them fully agreed. Cal the *sute* betwixt this man and his *enemies*, *Stones* and *Beasts*: it is compounded, and they at peace with him. Call the *sute* betwixt this man and all other Creatures; it is taken up, and he and they fully reconciled. Thus I say sometimes, not alwayes, God graceth some of his servants that they depart in an *universal peace*, a personal favour indulged to some select Saints. But generally and universally all the true servants of God, whatever their outward condition be, go from *peace* to *peace*; from the first fruits of peace in their conscience, to the full fruition thereof in heaven. *Mark the perfect, behold the upright: for the end of that man is peace.*

Come we now to the *direction of the Living*: *Mark the Perfect, behold the Upright.*

It is not said, Gaze on the *Perfect*, Stare on the *Upright*: this men of themselves are too *prone* to do without any bidding; nay, contrary to Gods positive command, *Heb. 10. 33, Whilest ye were made a gazing stock by reproaches and afflictions.* And David in the person of Christ complains, *Psal. 22. 17, they look and stare upon me*: partly with eyes of wonder, as on so many Monsters and Prodigies, *1 Pet. 4. 4, Wherein they think it strange that you run not with them to the same excess of riot*: partly with the eyes of scorn, as on so many miserable wretches. Indeed God and wicked men agree in this point, *that good men are not worthy to live here.* But

upon different, yea, contrary accounts, God esteems them *too good to live here*, Heb. 11. 38, *Of whom the world was not worthy*. Wicked men conceive them *too bad to live here*: Acts 22. 22. *Away with such a fellow from off the earth, for it is not fit that he should live*. Which makes them to *behold the perfect and upright* with scorn and contempt.

However *mark the Just, behold the Upright*. Do it solemnly, do it seriously, not with a cursory look; fix thy sight, and for some time; let it dwell on so eminent an Object. *Mark the perfect*, as a Schollar marks his copie to write after it. Then will it come to pass with thee as with *Moses*, Exod. 34. 29. He so long had seen the back-parts or Suburbs of Gods glory that the *skin of his face shone*, gilded with the reflexion thereof. So those who *mark the Perfect and behold the Upright*, not only with a *fore-cast*, but chiefly with a *reflexed look*, cannot but be gainers thereby. For the godly, who, as *S. Paul* saith, Phil. 2. 15, *shine as lights among a crooked and perverse Nation in the world*, will make such as effectually mark them, become like unto them, and shine accordingly. We see that such who look on *Bleer-eyes* have their own sight infected therewith; and those who diligently *mark*, and stedfastly fasten the eyes of their souls, on the *perfect and upright man*, will in process of time partake of their *perfection*.

*Use.* 1. It serveth to confute such, who, though living long in this world and conversing with varietie of persons, yet mark and observe nothing at all. If a privy inspection might be made into the Diaries and Journals of such mens lives, how would they be found filled with empty cyphers, whose total sum amounts to just *nothing*. When Messengers and Trumpeters come into the Castles and Garrisons of their enemies, commonly they are brought *blindfolded*, that they may make no dangerous discoveries to report to their Party at their return. What out of Policie is done to them, that many out of idleness and ignorance do to themselves, mask and hood-wink their souls, do take notice of nothing in their passage through this world.

Others mark but only such things which are not remark-

able. *Dina* marks, but what? *Gen. 34. 1, The fancie-fuifhions of the daughters of Canaan*: and we may generally observe that all observations follow the humour of the Observers, so that what vice or vertue in him is predominant plainly appears in their discoveries. The Covetous man marks, but whom? Those who are rich and wealthy. The ambitious man, but whom? Those that are high and honourable. The lascivious man marks, but whom? Such as are beautiful and wanton. Few there be of *Dauids* devout disposition, who *mark the perfect, behold the Upright; for the end of that man is peace.*

2. *Use.* Let all who desire this peaceable end labour whilest living to list themselves in the number of those who are *perfect and upright.*

King *Abaaz* coming to *Damascus* was so highly affected with an Idolatrous *Altar* which he there beheld, that he needs would have that Original Copyed out, *2 Kings 16. 10.* And the like made at *Jerusalem*, according to *the fashion of it, and all the workmanship thereof.* Fool, to preferre the pattern of the infernal pit, before the pattern in the Mount. But this his prophane action will afford us a pious application.

You that have marked the Just and beheld the Upright ought to be affected with the piety of his life, cannot but be contented with the peaceableness of his *end.* This therefore do: Such who are pleased with the pattern of his *perfection and uprightness,* go home and raise the like fabrick; erect the like structure for all considerable particulars in your own soul.

Vain and wicked was the wish of *Balaam, Numb. 23. 10, Let me dye the death of the righteous, and let my last end be like his.* He would commence *per saltum,* take the Degree of Happiness, without that of Holiness; like those who will live *Papists,* that they may *sin* the more freely; and dye *Protestants,* that they may be *saved* the more certainly. But know that it is an impossibility to graft a peaceable death upon any other stock but that of a pious life.

3. *Use.* Let it retrench our censuring of the final estate of those whom we know led godly lives, and we see had shameful deaths. Let us expound what seems doubtful at

their death by what was clear in their life. A true conclusion may sometimes be inferred from false premises ; but from true premises the conclusion must ever be true. Possibly a good life in the next world may follow a bad one in this ; namely, where (though late) sincere repentance interposeth. But most certain and necessary it is that a good life here must be crowned with a good condition hereafter. What then though *John Baptist* lost his head by *Herods* cruelty, he still *held his head* in the *Apostles* phrase, *Col. 2. 19.* By a lively faith continuing his dependance on, and deriving life and comfort from Jesus Christ, in which respect he may be said to have dyed in peace.

There is a sharp and bitter passage in *Scripture*, *Luke 9. 23.* And yet if the same be sweetened with a word or two in my Text, it may not only easily be swallowed, but also will certainly be digested into wholesome nourishment. The words are these : *And let him take up his Crofs daily and follow me.* His Crofs ; some will say, I could comfortably comport my self to carry such a mans Crofs, his is a slight, a light, and easie ; mine a high, a huge and heavy Crofs. Oh but children must not be choosers of that rod wherewith they are to be corrected ; that is to be let alone unto the discretion of their father. Men may fit cloaths, but God doth fit Croffes for our backs : no Crofs will please him for thee to take up, but *thy Crofs*, only that which his providence hath made thee the proprietarie thereof. Well take it up, on this assurance, that the *end thereof shall be peace.*

*Take up thy Crofs.* Is it not enough that I be passive, and patiently carry it when it is laid upon me ? What a Tyranny is this for me to *crofs myself by taking up my own crofs* ? But God will have it so, thou *must take it up* : that is, First thou must freely confesse that nothing hath befallen thee by chance or fortune, but by Gods all-ordering Providence. Secondly, Thou must acknowledge that all afflictions imposed upon thee are the just punishment of thy sins deserved by thee ; if inflicted more heavily, seeing all things is mercy which is on this side of hel fire. This it is to *take up thy crofs* do it willingly, *for it will be peace at the last.*

The last is the worst word : *Daily*. Not that God every day sends us a new affliction, but he requires that every day we should put on a habit of *patience*, to undergo whatsoever cross is laid upon us. This I conceive to be *Dauids* meaning, *Psal.* 73. 14 : *and chastened every morning : Daily*. Superstitious Fryers never esteem themselves ready till they have put on their Crucifix, and religious Protestants must never accompt themselves ready till they have put on their cross.

The Papists have besprinkled their Calendar with many *festivals*, having no foundation in *Scripture* or ancient Church History. One day they call the *Exaltation of the Cross*, which is *May* 3 ; another the *Invention of the Cross*, which is *September* 14. But we must know there is one day of the *Cross* more, *Day* which continueth from the beginning to the end of the year, namely, the *Assumption of the Cross* : every one must take it up daily, do it, and do it willingly, for the *end thereof will be peace*.

And yet there is a fourth thing remaining in the Text : When we have took up our Cross we must follow Christ. It is not enough to take it up, and then stand still, as if suffering gave us a *superseedeas* for doing ; but God at the same time will have our *hands*, *back*, and *feet* of our *soul* exercised ; *hands* to take up, *back* to bear our *Cross*, and *feet* to follow him ; and happy it is for us, though we cannot go the same pace, if we go the same *path* with our *Saviour* ; for the end thereof will be peace.

O the amiableness of the word *Peace* ! oh the extensiveness of the word *End* ! *Peace* ? what can be finer *ware* ? *End* ? what can be larger *measure* ?

The amiableness of *Peace*, especially to us, who so long have prayed for it, and payed for it, and sought for it, and fought for it, and yet as yet in *England* have not attained it. For the *Tragedy* of our war is not ended, but the *scene* thereof removed, and the Element only altered from *earth* unto *water*. Surely had we practised *Dauids* precept, *Psal.* 34. 14, *Eschew evil and do good, seek peace and ensue it*, before this time we had obtained our desire. It is to be feared we have been too earnest prosecutors of the last, and too slow performers of the first part of the verse : great have been our desires, but

small our deeds for peace. Had we *eschewed evil and done good*, God ere this time would have crowned our wishes with the fruition of peace.

The Marriners *Acts* 27. 30, (men skilful to shift for themselves at Sea,) had a private project for their own safety, namely, to quit their crazie ship, (with the souldiers and passengers therein,) and secretly to convey themselves into the boat. But their design miscarried being discovered by *S. Paul* to the souldiers, *who cut the ropes of the boat, and let her fall off.*

All men ought to have a publick spirit for the general good of our Nation, the success whereof we leave to the al-managing providence of the God of heaven and earth. But I hope it will be no treason against our State, and I am sure it will be safe for us who are but private persons, to provide for the securing of our souls, and to build a little Cock-boat, or small Vessel of a *quiet conscience* in our own hearts, thereby to escape to the Haven of our own Happiness. We wish well to the great *Ship* of our whole Nation, and will never desert it so, but that our best prayers and desires shall go with it. But however providence shall dispose thereof, we will stick to the petty Pinnacle of Peace in our own consciences. Sure I am, no souldiers shall be able to cut the *Cables*, I mean no forcible impression from *without*, shall disturb or discompose the peace which is within us.

O the extensiveness of the word *End!* It is like the widows oyl, *2 Kings* 4. 6, which multiplied to fill the number and bigness of all Vessels brought unto it. So here bring dayes, weeks, months, years, myriads, millions of years end will fill them all, yet it self is never filled, as being the endless end of eternity.

We will conclude all with a passage of *Columbus*, when he first went to make discoverie of the new world. Long time had he failed and seen nothing but sea, insomuch as the men and Marriners with him begun to mutiny resolving to go no further, but return home again. Here *Columbus* with good words and fair language pacified them for the present, persuading them to sail forward for one month more. That month elapsed, he over-intreated them to hold out but 3

weeks longer: that three weeks expired, he humbly and heartily sued unto them that for his sake they would fail on but 3 dayes more, promising to comply with the Resolutions of returning, in case that within those 3 dayes no encouragement to their contrary was discovered. Before the ending whereof they descryed *fire*, which was to them a demonstration that it was not subjected on water, and w<sup>ch</sup> invited them for the finding out of those *Islands*, whereby others afterwards discovered the whole *Continent*.

Whilest we live here below in our bodies, and sail towards another world in our souls and desires, we must expect to meet with much disturbance in our distempered passions: yea, such as sometimes in the hour of *temptation* will amount to a *mutiny*; and much dishearten us when *toft* with the *tempest* of afflictions we can *make no land*, discover no hope of *happinefs*. It must then be our work to still and *calm* our *passions*, perswading them to persevere, and patiently to proceed, though little hope appear for the present. Not that with *Columbus* we should indent with our souls to expect any set-time of years, months or dayes, (this were *unlawful*, and with the wicked, *Psal.* 78. 41, *To limit the Holy One of Israel*) but *indefinitely* without any notation of time: Let us till on our souls by degrees, a *while*, a *little while*, yet a *very little while* to depend on God, and go on in goodness. Then at last a *pillar of fire*, a comfortable light of a conscience cleared through the blood and merits of Christ will appear unto us, not only contenting us for the present, but directing us for the future to that bliss and happiness enjoyed by the Subject of my Text, *Mark the Perfect, behold the Upright; for the end of that man is Peace.* AMEN.

FINIS.

# THE INFANTS Advocate.

Of  $\left\{ \begin{array}{c} \text{Circumcision} \\ \text{and} \\ \text{Baptisme} \end{array} \right\}$  on  $\left\{ \begin{array}{c} \text{Jewish} \\ \text{Christian} \end{array} \right\}$  Children.

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DEUT. 29. 11, 12. *Your little ones—shall enter into Covenant with the Lord thy God.*

Origen. lib. 5. ad Rom. c. 6. *Ecclesia ab Apostolis traditionem accepit parvulis dare Baptismum, quia essent in omnibus genuinæ sordes peccati.*

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BY THOMAS FULLER, B.D.

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LONDON,

Printed by R. Norton, for J. Williams, at  
the Crown in S. Pauls Church-  
yard. M.DC.LIII.







## [Introduction.



THE precise date and place of FULLER's second marriage remains unknown, but his eldest son was baptised December 27, 1652, and was named James, apparently in compliment or gratitude to the Earl of CARLISLE. This new light that came into FULLER's life was not to be of long continuance, for the child, having sickened and died, was buried July 20, 1654. A little daughter was born November 17, 1653. The earliest of these births might not unnaturally turn FULLER's attention to a question then fiercely debated, and still not removed from controversy.

The *Infants Advocate* was published about May, 1653, and is a striking example of FULLER's fondness for dedications. The "patron" has so completely disappeared from literature that even the ingenuity and dexterity of FULLER's style does not quite reconcile the reader to these multifarious complimentary inscriptions. The nobleman who is styled "my most bountiful patron" was JAMES HAY, the second earl and son of the peer whose portrait CLARENDON has drawn in striking but not flattering colours. The first earl came with JAMES I. to England, and maintained himself in the royal favour. Dying in 1636, he "left behind him the reputation of a very fine gentleman and most accomplished courtier; and having spent, in a very jovial life, above four hundred thousand pounds, which upon a strict computation he received from the Crown, he left not a house nor an acre of land to be remembered by" (*History of the Rebellion*, vol. i. p. 61). The second earl, who was the patron of FULLER, married Lady MARGARET RUSSELL, the daughter of FRANCIS, Earl of BEDFORD, and widow of ROBERT, Earl of WARWICK. After Lord CARLISLE's death in 1660, she became the fifth wife of EDWARD, Earl of MANCHESTER, whom BURNET styles "a virtuous and a generous man." The Earl of CARLISLE, who was wounded at the battle of Newbury, afterwards compounded for his estate, and was a generous patron of the learned clergy. His admiration induced him to present FULLER to the perpetual curacy of Waltham Abbey. The earl also gave him a liberal allowance as chaplain. These favours are frequently and gratefully mentioned in FULLER's writings.

We may note that FULLER himself humorously points out the incongruity of dedicating his treatise on infant baptism to a childless

man—the Earl of CARLISLE—and a bachelor, the Earl of MIDDLESEX. This latter peerage was not one of long continuance. LIONEL CRANFIELD, who was a merchant of London, was knighted in 1613, and after holding several offices at Court, received the title of Lord CRANFIELD from JAMES I., became Lord High Treasurer, and Earl of MIDDLESEX in 1622. His fall was more rapid than his advancement, for he was deprived of his office, sent to the Tower, and fined £50,000. He died in 1645 at the age of 70, and was succeeded by his eldest son, JAMES, who died in 1651, and was in turn succeeded by his brother, LIONEL. This peer, FULLER's "noble parishioner," died unmarried in 1674, when the Earldom of Middlesex became extinct (*Collins's Peerage*, vol. ix. p. 455). Each of these three earls were amongst FULLER's literary patrons.

The second dedication is addressed to a group of the influential men amongst "my loving parishioners of Waltham Holy Cross." Of those named, HENRY WOLLASTON was afterwards a Justice of the Peace; FRANCIS BOYNTON was buried at Waltham August 4, 1658, and is remembered in the *Worthies* as one who had been advantageous to the author's studies; JOHN VAVASOUR was one of the Vavasours of Waltham, who were descended from the Yorkshire branch of the family.

Turning from these preliminaries to the subject matter of the treatise, it appears that in Waltham there were Dissenters, and especially Baptists and Quakers, and with the representatives of both FULLER came in conflict. As the infant's advocate he argues that christening has taken the place of circumcision, and that children have the same right of entry to Christianity as to Judaism. He apologises for the plainness of his language in a sentence which his opponents would not regard as complimentary: "And seeing the generalities of our opposers are unlearned, I conceived it my duty to decline all difficult words and phrases that all might more easily and perfectly perceive the truth therein." He does not say that Anabaptists were *all* unlearned, and their side of the question was vigorously set forth by JOHN TOMBES, B.D., whose "Antipædobaptism" appeared in three parts, dated respectively 1652, 1654, and 1657. In these controversial quartos he replies to STEPHEN MARSHALL, RICHARD BAXTER, JOHN GERE, JOSIAH CHURCH, THOMAS BLAKE, THOMAS COBBETT, NATHANIEL HOMES, JOHN DREW, WILLIAM LYFORD, DANIEL FEATLEY, JOHN BRINSLEY, CUTHBERT SIDENHAM, WILLIAM CARTER, SAMUEL RUTHERFORD, JOHN CRAG, DR. HENRY HAMMOND, JOHN COTTON, JOHN STALHAIN, and THOMAS HALL, as well as to FULLER. The Quakers rejected infant baptism no less than the Baptists; indeed, Mr. WILLIAM TALLACK regards the Friends as, in a sense, an offshoot of the "Dippers" (TALLACK's *George Fox and the Friends of the Early Baptists*, 1868, p. 65, *et seq.*).

FULLER says he had been charged with "some moroseness" in his behaviour towards "some dissenting brethren" in his parish. This is probably an allusion not only to the Baptists, but to the Quakers, whom he treats with severity in the *Church History* (dedication of Book viii.). Curiously enough he has nothing to say to their doctrines, but objects to their going naked (which some of them on occasion did "as a sign"), and

their refusal to use other terms than "thee" and "thou," whether speaking to those above them or below them in the social station. In 1667 GEORGE FOX published "Something in answer to LODOWICK MUGGLETON's book, also something in answer to THOMAS FULLER in his Church History, to that which he writes to BARRON BROOK, wherein he rayles against the Quakers." Fox's severest controversial stroke is an unconscious one. Surely FULLER must have turned in his orthodox grave to find himself bracketed with the Prophet MUGGLETON! When GEORGE FOX went to Waltham the mob broke the windows of the house in which he was preaching, and the members of the Society of Friends in the place were treated with great severity by the local magistrate.

In the farewell to Hertfordshire in the *Worthies* Fuller places his views on record in a characteristic passage: "I am sorry to hear that the fair Font and solid Brasse, brought out of Scotland and bestowed by Sir RICHARD LEA on the Abbey Church in St. Albans, is lately taken away. I could almost wish that the Plunderers' fingers had found it as hot as it was when first forged, that so these thieves, with their fault, might have received the deserved punishment thereof. Had it bin returned to the place whence it was taken, to save for the same use, the matter had not bin so much; but by an unusual alchymy this Brass is now turned into silver. But let us not so much condole the late losing of the Font, as congratulate ourselves still keeping of the Baptisme; which, if some men might have their minds, should utterly be denied to all Infants. I wish all infants to be christned in this County and elsewhere, though not so fair a Font for Water, and which is best of all the full concurrence of God's Spirit effectually to compleat the Sacrament unto them."

If in controversy FULLER did not always attain to the liberal toleration of the present day, he was far above the average of the charity of his own, and his severest words are mitigated by kindly feeling.

A.





*To the Right Honourable*  
**J A M E S**  
*EARL of CARLILE,*  
*my most Bountiful Patron.*

A N D  
*To the Right Honourable,*  
**L I O N E L**  
*EARL. of MIDDLESEX,*  
*my Noble Parishioner.*

**I** SHALL be censured for a Solecisme, in Dedicating this my *Infants Advocate* unto your Honours, not only for the meannesse of the Present, but because the one of you being hitherto *Childless*, and the other not as yet *Married*, seem not so proper persons to be presented with such a subject.

But give me leave to acquaint your Honours, that this my Treatise, *Janus-like*, looks *backwards*, and *forwards*; *backwards* to vindicate and assert the lawfulness of their Baptism which (now arrived at Maturity) were in their Infancy Baptized; and in this capacity your Honours have an equal concernment in this subject with any others.

*Forwards*, to justifie and avouch the acts of those Parents who hereafter shall fix the Sacrament on their Infant Children : Your Honors in Gods due time, may for the future be interested herein, a favour the more fervently to be desired from Heaven, both of you being the sole surviving Males of your Families ; and the single threds whereon all the hopes of your Noble houses do depend. .

Give me Leave therefore who here am the Advocate to plead for the Baptizing of others, to be also the Orator to pray for the Birth of your Children, till which time, may the blessings of the right and left hand plentifully fall, and peaceably rest on you both, which is the daily desire of

*Your Honours most obliged and humble servant*

THO. FULLER.





To the Right Worshipfull, *Edward Palmer,*  
*Henry Wollaston,* and *Matthew Gilly,*  
Esquires; *John Vavasor,* *Francis Bointon,*  
Gent. with all the rest of my Loving  
Parishioners in *Waltham Holy-Cross.*



**W**HEN I consider the many worthy works which had  
their first being within the bounds of this our  
Parish, I may justly be ashamed, that my weak  
endeavours should be borne in the same place.

For first, the book of Mr. Cranmer (afterwards Arch-  
Bishop of Canterbury and Martyr), containing the Reasons  
against King Henry the 8<sup>th</sup> his Marriage with Queen  
Katharine Dowager, was compiled in our <sup>1</sup> Parish, whilest  
the said Cranmer retired hither (in the time of a Plague at  
Cambridge) to teach his Pupils. Thus did Waltham give  
Rome the first deadly blow in England, occasioning the Popes  
primacy to totter therein, till it tumbled down at last.

The large and learned works of the no lesse Religious then  
Industrious Mr. Fox in his book of Martyrs was penned here,  
leaving his posterity a considerable estate at this day possessed by  
them in this Parish.

What shall I speak of the no lesse pleasant then profitable  
pains of Reverend Bishop Hall (predecessor in my place), the  
main body of whose Books bears date from Waltham.

And shall my unworthy pamphlet presume to follow such able  
works from the same place? However, seeing my publicke  
promise is solemnly past to you, to Print the same (hoping some  
profit may thence arise to you and others), let it as a Page at

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<sup>1</sup> Fox, Acts and Monuments, page 1860.

due distance wait upon the works of those most eminent Authors.

Some will say this your Infants Advocate hath almost been as long in the breeding and birth as Infants use to lye in their Mothers womb; so many moneths hath past betwixt the promise and performance thereof. But let none grudge the time if it appear at last in its perfect shape, coming forth soon enough for those who will reap benefit thereby; too soon for such who will take causeless offence thereat.

Some perchance will take exception at the plainness thereof which by me was purposely affected herein. It is a good lesson which may be learned from the mouth of a bad master, even Rayling <sup>1</sup>Rabshakeh, not to deliver a message of publick concernment in a language which a few Courtiers only do understand, but in a tongue whereby all the people on the wall may partake thereof. And seeing the generality of our opposers are unlearned, I conceived it my duty to decline all difficult words and phrases, that all might more easily and perfectly perceive the truth therein.

Some perchance might expect a confutation of their practice which are Re-baptized; a task needless for me to perform. For such repetition of Baptism will follow of course to be vain, if not wicked, unneedful if not unlawful; where the lawfulness and needfulness of Infants Baptism hath formerly been proved. Baptism once wel done on Infants, I may say, is twice done, which twice done is once ill done, namely when it is iterated the second time without any just reason for the same.

What remains (dear Parishioners) but that I pray that my weak Preaching may be powerful and profitable unto you, that you may do and suffer cheerfully according to the will of God. Remember the addition of the name of your Parish, HOLY CROSSE: It matters not though Crosse be the sur-name, if Holy be the Christian name of our sufferings: whilst that God who sendeth them sanctifieth them unto us, which is the daily prayer of

Your unworthy Pastor

in Jesus Christ,

THO. FULLER.

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<sup>1</sup> 2 Kings 18. 27.





## To the Christian Reader.

**A**MONGST the many *Lying Miracles* reported by impudent, believed by ignorant Papists, in their *Leaden Golden Legend*; it is not the last and least what they tell of one <sup>1</sup>*Rumball* (Son to an English King) whose Saint-ship in those dark days was superstitiously adored at *Brackley* in *Northampton shire*: Of him they report that *he spake as soon as ever he was born; and professing himself to be a Christian already in his heart, requested (or rather required) that he might be Baptized, which done, he instantly ended his life.*

I know not whether to call this a *Childs fable* from the *subject*, or in the <sup>2</sup>*Apostles* language, an *old wives fable* from the *inventors* thereof: Otherwise, were this true, and all children like him, this our *Infants Advocate* were utterly useless, and our pains for the present altogether superfluous; which now we believe and hope may be profitable for those who cannot plead for themselves. For though I cannot with <sup>3</sup>*Job* be eyes to the blind, and feet to the lame; that is, relieve their poverty out of a plentiful estate; yet I will endeavour to be a *tongue to the dumb*, and plead as well as I may in their behalf.

True it is I must confesse with that good <sup>4</sup>*Prophet*, not in respect of my age (being past the vertical point thereof), but of my other infirmities, *behold I cannot speak for I am a child*, and if a *child* be *advocate* for *children*, the cause is likely to be poorly pleaded: However, I will endeavour to

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<sup>1</sup> See *Camdens Britannia*, in *Northampton shire*.

<sup>3</sup> *Job* 29. 15.

<sup>2</sup> *1 Tim.* 4. 7.

<sup>4</sup> *Jer.* 1. 6.

supply in integrity, what I want in ability ; and sometimes a *cordial counsel*, who zealously engageth for his client, is to be accepted for his hearty intentions and affections, though falling short of others in his performances.

Indeed *great is the multitude of pleaders* who have undertook this cause, and truly the more the better, such the worth thereof to deserve, the weight thereof to require, many defenders against the fierceness and multitude of modern opposers. But here give me leave to bemoan a sad accident, that the *council* cannot agree amongst themselves how to manage their *clients* cause. Some found it on a Jewish ceremony of washing ; others fasten it only on the ancient practice of the Primitive Church ; others graft it on the Analogie of Circumcision ; others bottom it on an implicate precept ; others on expresse arguments in the New Testament. And which is the worse, many of these are not content alone to prefer and advance their own opinion, except also they decry and destroy, confute and confound the arguments of others, by which discords our adversaries in this point gain to themselves no small advantage.

I am confident those our adversaries long since had wanted weapons, had not our friends furnished them with all manner of munition out of our own magazines. Yet dare I not challenge such pleaders for Infants Baptism of *disloyaltie*, as if they wilfully betrayed their trust herein ; though I cannot excuse them for *indiscretion*, whereby they have prejudiced that cause, they endeavoured to defend.

It would be well therefore for the time to come, if the assertors of Pede-Baptism, on what bottom soever they builded, (*store in this kind is no store, and the firmer it is that stands on so many foundations*) raise their own Reasons without opposing the arguments of others who agree with them in judgement, though going by different ways to the end of the same place.

It is said of every Locust, that marched in Gods Army *they shall not thrust one another ; they shall walk every one in his path*, on Gods blessing, let the assertors of Childrens

<sup>1</sup> Joel 2. 8.

Baptism (what way soever they embrace for the proof thereof) proceed fairly and friendly in their own tract, and leave off justling those who go next to them in another path. Thus desiring, Reader, Gods blessing on thy perusing my weak pains, I remain,

*Thine in Christ Jesus,*

THO. FULLER





# The Infants Advocate.



## CHAP. I.

*Of Circumcision. What it was, on whom, by whom, and when to be administred. The Penalty of wilful Recusants therein.*

**C**IRCUMCISION was the cutting off of a skin in those parts which nature hath covered with shame, which might be spared without danger of life, hinderance of generation, or visible deformity.

The solemn Institution hereof we find *Gen. 17*, where it was commanded to *Abraham* and his seed; before which time (though allowing something Sacramental in the *Tree of Life*, *Ark*, &c.) the Church of God had (*Sacrifices* but) no constant and continuing *Sacrament*.

This Circumcision is subject to many carnal objections which corrupt Nature may urge against it. First, some accuse it as an immodest Ceremony; whereas indeed no such wantons as such, who pretend to more modesty than God commands. If a strict enquiry should be made into their lives, it is more then suspicious, *Eph. 5. 12*, *it would be a shame to speak of those things which are done by them in secret*. Others are offended at such Cruelty therein exercised on a small Infant, as probably with the pain thereof might drive it into a Feavour.

It is answered, that was cruelty indeed which wil-worship commanded superstitious Parents to afford to their Idols, when *2 Kings 17. 31*, *they burnt their children in fire to the Gods of Sephar Vaim*: Call not Circumcision Cruelty, but

what indeed it was, Mercy, Pity, and Compassion ; that such who by nature were *children of wrath*, and deserved damnation, had by Gods mercy their sufferings commuted into the short pain of *Circumcision*.

Besides, we are bound to believe that God doubled the guard of his providence to preserve such infants as were ordered according to his command. Indeed if the *Priests of Baal*, who with knives and lances cut themselves till the blood gushed out, 1 King, 18. 28, I say, if such superstitious *Bedlams* should have their wounds fester and gangreen, they dyed *felons de se*, and the Devils Martyrs ; seeing God never required it at their hands. But if any infant miscarried under *Circumcision*, (the precedents whereof we conceive very rare,) being a divine ordinance and injunction, the Parents might comfortably presume of the final good estate thereof, who rendered his soul in service to Gods command.

Come we now to consider on whom *Circumcision* was to be administred. These were *all the males*, and *only the males* of *Abrahams* family, Gen. 17. 13.

All the Males { 1. Born in his house.  
2. Bought for money.

In the latter observe a miraculous providence: How many of these persons being taken prisoners, and sold, like *beasts* in the *slave-market*, accounted themselves utterly undone for the losse of (*the life of their Life*) their Liberty? What fighting, what sobbing, what grieving, what groaning for their forlorn condition ! But oh ! Let them not sorrow that they are sold, but rejoyce that *Abraham* hath bought them. How had they been *undone*, if they had not been *undone* ? Sold under sin for ever, Rom. 7. 14, if not sold unto *Abraham*. See here in some cases it is better to be a good mans *slave*, then a great mans *Son*.

#### Only Males.

*Objection* : How cometh it to passe that so many as amount to the *halse* of *reasonable souls* were excluded the Sacrament. If the *Grecians*, Acts 6. 1, murmured against the *Hebrews*, because their widows were neglected in the

*ministration* of *Almes*, had not the *weaker sex* cause to grieve and grudge at men that neither their widows, wives, nor virgins, were included in the administration of *Circumcision*? Besides, no *Sacrament*, no *Salvation*. Their not partaking of the *sign* might cause them to suspect the *substance*, and question their *title* to *Heaven* and *happinefs*.

*Answer*: Before we come to the particular answer hereof, be it premised that had God created at the first two distinct, and absolute (as to the mutual dependance each on other) principles of mans being, the one *male*, the other *female*; and had they both wilfully forfeited their integrity, then some necessity might have been pretended that to *Re-covenant* them both, both *Sexes* should have been signed with *Circumcision*. But Divine providence otherwise ordered the matter, only making man at the first, and woman of the man.

This laid down, we answer to the Objection; though women were not formally, they were virtually *circumcised* in the *males*. What is done to the head none will deny done to the body: The *man* therefore being the *head of the woman*, 1 *Cor.* 11, such females as died in their *virginity* were circumcised in their *Fathers*; such as survived to be *married* were *circumcised* in their *husbands*, their nearer relation (*one flesh*) swallowing up that, which was more remote in their Father. And thus all, though not directly, reductively *Circumcised*.

It follows, *by whom it was administered*. This generally was the *master of the family*, *Abraham Circumcised Isaac*, *Gen.* 21. 4. As for *Zipporahs* Circumcising her sons, *Exod.* 4. 25, in a case of extremity, and her husbands indisposition, it was an irregular act, not to be drawn into precedent, but to be recounted amongst those, which when performed are valid, but ought not to be performed.

Come we now to the time, *When: eighth day*. Here I will not search with some for a secret sanctity in the Number of *eight*, (as consisting of *seven*, the Embleme of *Perfection*, with the Addition of *one*, that is Intirenesse,) lest our Curiosity reap what Gods wisdom never sowed therein. The plain reason is this. Before the *eighth day*, a child was not

conceived to be *consolidated flesh*, but till then in the blood of the mother. And for the same cause, *when a bullock, sheep, or goat was brought forth*, Levit. 22. 27, *Then it shall be seven dayes under the dam, and from the eighth day and thenceforth, it shall be accepted for an offering made by fire unto the Lord.*

*Question* : What became of the souls of such infants who died before the eighth day, and so wanted *Circumcision* ?

*Answer* : They wanted not *Circumcision*. For want is the absence of that which ought to be had ; now there was no necessity of (because no command for) their *Circumcision*, before that time. God the *Grand Law-giver*, though tying others, is not *tyed* himself to his *Law*, but can, and no doubt did, give spiritual *grace* to many infants (chiefly if children of *believing Parents*) dying in their *non-age* of *their non-age* (before the *eighth day*), and incapacity of the sign of *Circumcision*. He who, Rom. 4. 17, *calletb things which are not as if they were*, can call children which are, but are not *circumcised as if they were* circumcised. And although properly amongst men, they were not named till the *eighth day*, Luke 2. 21, yet such infants, *nameless on earth*, might Phil. 4. 3, *have their names written in the book of life*.

An instance we have hereof plain and pregnant to such who read the place without prejudice, in *Dauids child*, 2 Sam. 12. 18 : *And it came to pass on the seventh day that the child died* : that is, *seventh day à nativitate*, from the birth thereof, as *Tremelius* expoundeth it ; the more probably because no mention is made of any *name* imposed upon it. This child, besides the natural stain of original corruption, had also the personal blemish of *adulterous extraction*. And yet how confident *David* was of the final happiness thereof appears by this expression, verse 22, *I shall go to him, but he shall not return to me*.

Let none strangle the life of so comfortable a passage with too narrow an *interpretation* thereof, as if nothing therein were imported more than that *David* should die as well as his child. This had been but cold comfort unto him, and

would never have invited him to such *cheerfulness of spirit*, so freely to have refreshed himself: Whose joy was founded on the comfortable assurance of his child's final happiness, and that one day they should both meet in Heaven together.

It remaineth that we treat of the *punishment* on the *refusers of Circumcision*, expressed in these words, *Gen. 17. 14: That soul shall be cut off from his people; he hath broken my covenant.* A threatening capable of three several senses.

### 1. Severe.

That is, by the *sword of Ecclesiastical censures*. They shall be *cut off* from the visible congregation; they shall most justly (as the *blind man* was injuriously, *John 9. 33*) be cast out of the *Synagogue*, not to be restored unto it without their solemn and sincere repentance. Parallel to *S. Paul's* expression, *Gal. 5. 12, I would they were even cut off that trouble you*: Though both phrases by some Divines be expounded in a sense.

### 2. Severer.

That is, the Magistrate shall *cut them off* with the sword of Justice, and as *Capital* offenders they shall be put to *Death*. In this sense God had last used the same words, *Gen. 9. 11, neither shall all flesh be cut off any more*; that is, their lives shall no more be taken away by an universal destruction.

### 3. Severest.

That is, they shall be *cut off* from the *congregation* of the *righteous*, by a final *perdition of soul and body in Hell-fire*.

These three interpretations do not cross but crown one another, being no contradiction unto, but a gradation one above another. The *Refuser of Circumcision* first shall be *cut off* by *excommunication*; that not causing his amendment, shall be *cut off* by the *Magistrate*; and the pain and shame of *temporal death* not reclaiming him, he shall be *cut off* with *Eternal Damnation*.

*Question*: Here is a heavy *punishment* indeed. But who is the person, on whom it is to be inflicted? It was the



*Disciples question to our Saviour, John 9. 2, Who did sin, this man or his parents, that he was born blind? But here the question will be, Who shall be punished, this child or his parents, seeing betwixt both Circumcision is neglected.*

*Answer:* First negatively: surely not the child, for it is said, *He hath broken my Covenant.* The *Covenant* may be said to be broken *on him*, but not *by him*, being purely passive therein. Were the child sensible of the benefit by the having, damage by the losing thereof, and might it but borrow a tongue of the standers by, never was *Rachel* more impatient for *children* then this child would be importunate for *Circumcision: Give me Circumcision or else I dye.* Now positively, that the Penalty falls not on the *child*, but on the parent, plainly appears by Gods proceedings, *Exod. 4. 24*, when he sought to kill *Moses*, and not his *children* for being *uncircumcised*. However if a child, left *uncircumcised* by his Parents neglect, afterwards arrive at mans estate and pertinaciously persist in the contempt of *Circumcision*, he equally entitleth himself to the fault, and is also liable to the *punishment* in my text.

*Question:* Seeing so sharp and severe the penalty, how came that suspension of *Circumcision full forty years in the Wilderness, Josh. 5. 7*, to be connived at, God not only not punishing, but (for ought appears in *Scripture*) not so much as reproving the same?

*Answer:* In the first place I cannot approve the answer of S. <sup>1</sup>*Hierom* and others, affirming that Circumcision was given to difference and distinguish the Jews from other Nations; and seeing no Nations were near them during their travel in the desolate wilderness, Circumcision was therefore purposely omitted. For (beside that sundry people, and particularly the *Amalekites*, dwelt in the desert) Circumcision was principally ordained, (not to be a badge of distinction, but) a Seal of the consecration of the Jews unto God. More

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<sup>1</sup> About the end of his first Book on Galatians, Theodoret <sup>2</sup> Quest on Joshua.

probable therefore it is that because the Jews during that forty years were alwayes (though not actually moving) disposed to move at a minutes warning, when ever they *received orders* from the removing of the *Pillar*, God the Lawgiver dispensed with them to defer Circumcision till they were fixed in a settled condition, affording conveniencies for the curing of that soreness, which otherwise by constant journeying would be chafed and inflamed.





## CHAP. II.

*Circumcision considered as a Seal of the Gospel Covenant ; and what spiritual Graces were conveyed and confirmed thereby.*

**M**ANY behold Circumcision with a slighting and neglectful eye, as a mere legal Ceremony, an outward Type and shadow, having nothing Evangelical therein. But on serious Enquiry it will appear, to have a Gospel ground-work under a Ceremonial varnish.

The clearing hereof is of great consequence to our Present Controversie: for if the Covenant of God made with *Abraham* at Circumcision was meerly typical, then it died at Christs death with the rest of the Ceremonies; but if it were a Gospel Covenant, then it descendeth at this day to all the faithful. It is our present endeavour to evince, this Covenant of *Abraham* was Evangelical, eternal, and hereditary to all the Faithful.

For proof hereof take notice that God never made but two grand and spiritual *Covenants*, though the latter hath been manifested by different degrees and dispensations thereof.

### The Old Covenant.

1. Made with *Adam* and *Eve*, and (in them, as representatives) with all mankind.
2. In Paradise, whilst as yet they persisted in their original innocence.

### The New Covenant.

1. Made with *Adam* and *Eve*, and such only as should succeed them in the visible church.
2. In Paradise, after their fall, when the *seed* of the *woman* was promised to break the *Serpents* head.

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| <p>3. On the condition, that they should observe Gods law in refraining from the forbidden fruit.</p> <p>4. Promising to the observers thereof a perpetuity only in Paradise. Indeed some Divines say (but they only say it) that <i>Adam</i> on his good behaviour should have been translated from <i>Paradise</i> to <i>Heaven</i>; but this is more than can be demonstrated from Scripture.</p> | <p>3. On the condition that with a lively faith they should believe in the promised seed.</p> <p>4. Putting believers into possession of a comfortable subsistence here, and the reversion of heaven and happiness hereafter.</p> |
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This second, or New Covenant is the sole subject of our present discourse, which God made first with *Adam* without a seal, and now renewed it with *Abraham* with a seal, when the sign of Circumcision was affixed thereunto.

Here we must be cautious not to mistake the several declarations of this New Covenant to sundry persons, to be so many new distinct Covenants. For, afterwards the same was repeated to *Isaac*, *Jacob*, *Moses*, the whole body of the Jews at mount *Sinai*, *Joshua* (*I wil never leave thee, nor forsake thee*, a promise applied by the Apostle, *Heb.* 13. 5, to all Christians), *David*, and others. Yea, scarce any of the Prophets wherein this new Covenant is not reinforced. Now, suppose a man causeth his will, formerly roughly drawn up in paper, to be afterwards ingrossed in parchment, then fairly to be transcribed in vellome, afterwards to be severally written in Roman, Secretary, Court, and Text-hands; so long as the same and no other *legacies* are on the same termes bequeathed to the same, and no other *legatees*, all will acknowledge these no distinct Wils, but the same in substance and effect. As here the same new Covenant, at sundrie times and in divers places, was made to the Fathers by the Prophets, and at last most plainly by Christ himself.

*Objection* 1: If this were a new, or Gospel Covenant made with *Abraham* at Circumcision, then was there a third and

newer then this made afterwards to the Jews. For, so saith the Prophet, *Jer. 31. 31, Behold the days come, saith the Lord, that I will make a new Covenant with the house of Israel and with the house of Judah.*

*Answer:* Nothing more usual and obvious in Scripture then to call that new which is renewed; especially if what was but dark and obscure before hath the old impresson set forth in a new and fairer edition thereof: *John 13. 34, A new commandment I give unto you, That ye love one another;* and yet this *new commandment* was from the beginning, *2 John 5*, though lately almost antiquated and obliterated by mans vindictivenes. Christ, *Heb. 10. 20*, consecrated for us *a new and living way*; yet is it the same with the Prophets *old path*, *Jer. 6. 16*, traced with the feet of *Adam* and *Eve*, and thorow which alone all the Patriarchs made their passage into heaven; yet termed *a new way* (as a new Covenant), because after Christs coming, more cleared, explained, and enlarged then before.

*Objection 2:* It is improbable that this covenant with *Abraham* at Circumcision should be a *Grace-Gospel-new-Covenant*, because God four hundred years after, namely *Exod. 20*, at Mount *Sinai* gave the *Law*, or *Covenant of Works*, to the Jews the children of *Abraham*. Now Gods mercy observeth a progressive motion: it doth not (with the Sun on *Ahaz* his *Dial*) go backwards; but with the master of the feast, *John 2. 10, He keepeth the best wine unto the last:* They therefore in a manner *degrade* Gods goodnesse, set it retrograde, who make his covenant with *Abraham* a new-covenant of Grace, when He gave an old covenant of Works so many years after it.

*Answer:* They are much mistaken who account the Law given to the Jews a meer *Covenant of works*, though indeed there was very much of *workish-ness* mingled therewith. The face of the *new covenant* at the giving of the *Law* is *dressed*, I confesse, in old clothes; many old forms are used therein, alluding to the covenant of Works made with *Adam*. Yea, the erroneous Jews, partly through their own Ignorance, partly thorow their Rabbins and Pharisees false glosses thereon, mistook it for a direct, down-right covenant of works, resting

in the *Rinde*, or outward *Bark* thereof, and depending on the performance of it for their Salvation.

But let not this Covenant be denominated for the most, but the best part thereof; let it be expounded, (not as the blind Jews misinterpreted it, but) as God graciously intended, and the good Patriarchs and Prophets wisely accepted it, for a *covenant of grace*, wherein Messiah (though obscurely) was tendered to such who could not perform what the rigour of the Law required. There is one word in the second Commandment, which demonstrateth this *Law* to have *Gospel* in the bowels thereof, namely the word Mercy, *Exod. 20. 6* : *showing Mercy unto thousands of them that love me and keep my commandments*. Now Mercy is a *Shiboleth* which a covenant of works can never pronounce, as utterly destructive to the very nature thereof; and *keeping commandments* there must be taken for such as desire and endeavour to *keep them*, though falling short of legal exactness.

But we leave the farther prosecution of this point to those learned Divines who have written just Treatises thereof; conceiving it more proper for our present purpose to prove this covenant with *Abraham* a new-Gospel-covenant; and the serious perusal of one verse, *Gen. 17. 7*, will afford us three arguments for the evincing thereof.

*And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.*

Hence we collect it a Gospel-Covenant

from { 1. The language and expression } of it.  
 { 2. The continuance and duration }  
 { 3. The blessings and benefits conveyed by it.

For the language and expression, *the voice is the voice of Jacob*. *The speech agreeth thereunto* (not to betray it as it did *Peter* to his shame and sorrow, but) to discover this covenant to its honour and our comfort to be an Evangelical Covenant. That very phrase, *to be a God unto thee*, is a Gospel-phrase. Otherwise, how cometh he, who upon the breach of the covenant of works was left our enemy, our enraged judge, to be a God unto us? I see here *Matthew* in *Moses*, the New couched in the Old Testament. Parallel

is the expression, *Mat. 1. 23, And they shall call his name Emanuel, which (being interpreted) is God with us. God with us, and to be a God unto us*, differ something in sound, nothing in sense.

Secondly, *for the continuance and duration of it. An Everlasting Covenant*, that with *Adam* was but a *short-lasting covenant*. Some conceive *Adam* never naturally slept in his Innocency, (accounting that *caused deep sleep*, *Gen. 2. 21*, before *Eve* her creation, supernatural,) but forfeited his Innocency before night. As there be some kind of *insects*, called *ήμερόβιοι*, which, Naturalists say, survive but a day; so some conceive *Adams* integrity of no longer duration. And, though we dare not certainly close with their opinion (the Scripture not acquainting us with the date of *Adams* perseverance in paradise), we may be confident that covenant of works was of no long continuance before it was broken.

This short-liv'd covenant thus expired; it was never reviv'd again on the same conditions, but utterly extinguished. Yea, herein God magnified his mercy, that upon any termes he would treat with mankind, whom he might have condemned as incapable of any future contract, for once breaking of Covenant. Yet now he draweth up a second agreement with them, being a *covenant of grace*, and that *everlasting*; such his goodnesse, that, though we (if strictly examined) break it with him, he will not break it with us. I confesse *everlasting* in Scripture is sometimes taken for *long-lasting* (in which sense the Hebrew tongue accepteth of an *ever* after an *ever*) but here it is taken truly for eternity, seeing, *whom God loveth he loveth to the end*, without end.

The third argument to prove the evangelical nature of Gods covenant with *Abraham* is drawn from the blessings and benefits conveyed thereby; whose size and measure is so great, they are only of a Gospel proportion, *to be a God unto thee*. Could lesse be said then this, so short the words? yet could more be said then this, so large the matter? All things herein are comprized, a promise to give repentance, faith, hope, and charity; patience in afflictions, preservation from, or in them competency of outward maintenance, perseverance unto the end; in a word, grace and holinesse here, glory and hap-

pineffe hereafter. How tedious are the instruments of our age, a span of ground being scarcely passed under a span of parchment, in comparifon of the concise Grants of our ancient Kings, fome of whose Charters contain not fo many words as they convey Manours therein. Yet even thofe Patents are prolix if compared with Gods Covenant in my text, *to be a God unto thee*, promifing therein more then what man can ask, or defire. God hath fet us a pattern, *therefore let thy words be few*, Ecclef. 5. 2, not to be *babling* to him in our prayers, feeing he is fo plain and pithy to us in his *promifes*, couching all things in fo fhort an expreffion.

To put all out of doubt, this Covenant of Circumcifion made with *Abraham* and his feed appears to be a Gospel Covenant, becaufe *S. Paul* fo expoundeth it. If any fcuple arife about the fence of a Law, to whom fould people repair for fatisfaction, but to the makers thereof, if alive. Thus on the emergency of doubts about the nature of this Covenant, we may and muft have recourfe unto the Author thereof. Now the fame fpirit who indited *Genesis* by *Moses*, indited the Epiftle to the *Romans* by *S. Paul*, who plainly affirmeth, *Rom* 4. 11, that *Abraham received the fign of Circumcifion, the feal of righteousnefs by faith*.

*Objection*: It is ftrange to conceive how in that age there could be a Covenant of faith, the word faith appearing properly but once, *Habac.* 2. 4, in all the old Testament, and once afterwards with a negation before it in reference to the Jews, *Deut.* 32. 20, *Children, in whom is no faith*: Seeing therefore fuch filence of *faith* in the Old Testament, (fo frequently refounded in the New,) this Covenant with *Abraham* feemeth fufpicious to be an old Covenant of Works, and to have nothing of Gospel therein.

*Answer*: The word *Faith* only, not the *thing* fignified thereby, is wanting in the old Testament. What Chrift and his Apoftles call *faith* and *believing*, that the Prophets and pen-men of the old Testament exprefse by *Trufting*. The Religion and Creed of the Ancient Patriarchs is briefly drawn up by *David*, *Pfal.* 22. 4, 5: *Our Fathers trusted in thee; they trusted and thou didft deliver them. They cried unto thee, and were delivered; they trusted in thee and were not con-*



*founded.* I will not say the Triplication of the word *Trust*, denotes their belief in the Trinity, Father, Son, and holy Spirit ; but here it plainly appears they had their confidence in, and dependence on God, though then not so clearly revealed unto them ; which sheweth the sameness in substance of their belief with ours.

*Use:* This serveth to confute such who account the Jews a meer husk, shell, and shadow of Gods people ; as if all the promises made unto them meerly terminated in temporal happineses. Thus they feed the Jews bodies with *milk*, and fill their bellies with *hony* (even to a surfeit) flowing from the fruitfulness of the land of *Canaan* ; whilst in the mean time they starve and famish their souls, excluding them as incapable of heavenly and spiritual blessings.

Their uncharitable errour is grounded on this argument ; because when their blessings are reckoned up, *Deut.* 28. 2. it extendeth only to the *city, field, fruit of their bodie, ground, cattle, kine, sheep, &c.* ; but no mention of their eternal beatitude hereafter in heaven. Yea, when *Isaac* cordially blessed *Jacob*, desiring no doubt to make the same as compleat as he could bestow and *Jacob* receive, his expressions, *Gen.* 27. 28, amount no higher then to *the dew of heaven, the fatness of the earth, and plenty of corn and wine.* On the other side, when the Jews curses are solemnly pronounced *Deut.* 28. 15, they are confined to *city, field, basket, store, fruit of the body, land, kine, sheep, &c.* Here a deep silence of hell, and damnation, so that the smiles or frowns of God to the Jews seem to reach no farther than to their well or ill being in this life.

To this it is answered, first in general. By the same argument one may conclude that under the Gospel no temporal or outward happinesse is promised to those that fear and serve God, because no *expresses* thereof (descending to the like particularities as in *the old*) are found in all the *new Testament*. I meet but with one in that nature (tendering an exact *Inventory* of earthly wealth) namely, *Mark* 10. 30. And the same hath bitterness as well as sweetness therein ; save that the close thereof maketh recompence for all the rest : *But he shal*

*receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands with persecution, and in the world to come eternal life.*

To come closer to their argument. Though generally temporal blessings are only expressed in the Old Testament, yet in and under them is spiritual happiness contained. Thus when in the fifth commandment, *long life in the land which God shall give them* is promised to dutiful children, eternity in heaven is included; and so did the judicious amongst the Jews always accept and expound the same.

Most true therefore is S. Pauls position, 1 Tim. 4. 8, *Godliness hath the promise of the life that now is, and of that which is to come.* But where hath it the promise of this life? Chiefly in the old Testament, where temporal good is largely and clearly; spiritual, briefly and dimly propounded. Where hath it the promise of the life to come? Principally in the new Testament, where spiritual blessings are fairly and fully, temporal, shortly and slenderly presented. Stock thy self with the one out of the Law, with the other out of the Gospel, with both out of the Bible.

So much for the Covenant made as inherent in *Abrahams* person: come we now to consider it as hereditary, and descending on his posterity. I could name the Castle and rich Manour in *England*, which was settled by Patent from Queen *Elizabeth* on one of her Courtiers. But, when the Grant came to be examined under King *James*, those operative words, *to him and his heirs*, were found omitted in that emphatical place of the Patent, where the estate therein should have been effectually conveyed. Whereupon the Grant was interpreted meerly personal, and forfeited to the Crown on the attainure of the aforesaid Courtier.

God maketh sure work in his Covenant of Circumcision. To prevent all miscarriages, and to intail the same on *Abrahams* posterity, how often doth he insert, and repeat *him and his seed*, Gen. 17? twice in the 7<sup>th</sup> verse, once in the 9<sup>th</sup> verse; once in the 10<sup>th</sup> verse; again, in the 12<sup>th</sup> verse, *and thy seed after thee.* If in after-ages a wicked son chance to descend from *Abraham*, and the same prove a spiritual unthrift, yet God hath put it past his power to alienate the

spiritual inheritance of the Covenant from his children ; they shall not suffer for their fathers default ; the same being made over to *Abraham and his seed* ; and now we come to show what persons are included within the compasse of that relation.





### CHAP. III.

#### *Of the severall Acceptations of the Seed of Abraham in Scripture.*

**T**HE seed of *Abraham* as it occurs often in Scripture, so severall are the senses thereof, and all of them worthy of our especial notice: But before and above all other Acceptations, know first it is taken eminently and transcendently for Jesus Christ, in whom all Nations should be blessed.

Even this seed of *Abraham* was Circumcised, *Luke* 2. 21, meerly out of conformity, that Christ might shew himself *born under the Law*, as sent not to *destroy*, but *fulfil it*. Indeed those few drops of blood, presumed shed by our Saviour at his Circumcision, might both in their own Preciousnesse and Gods Appreciation of them have been satisfactory for the sins of al mankind. But a *Testament* was intended by Divine Providence; and that could not be made without the Testaments Death; and therefore the very heart Blood of Christ on the Crosse was adjudged necessary for mans salvation.

So much for *Abrahams* extraordinary, come we to his ordinary seed. This either was *immediately*, or *mediately* begotten by him. We find eight sons of the first sort, namely, *Ismael* begotten of *Hagar*, *Isaac* of *Sarah*, and six more (see their names, *Gen.* 25. 2) of *Keturah*.

*Objection*: How cometh it then to passe that the Apostle *Paul*, *Gal.* 4. 22, saith, *Abraham* had two sons, the one by a *Bondmaid*, the other by a *Free-woman*, omitting all the rest, as if no such persons in Nature.

*Answer*: These two are mentioned *eminently*, but not *exclusively* of others. I will not say, because *Keturah*, though

sometimes called the wife, is elsewhere, 1 *Cbro.* 1. 32, stiled but *Abrahams concubine*; therefore his *Issue* by her is left out by the *Apostle*; but because, though there was *History* of more, yet there was *Mysterie* but in these two sons of *Abraham*, whose two Mothers represented the two Testaments. Had *Abraham* afterwards begotten an hundred sons, they *all* had not amounted to the making of *one Testament*, but were all reducible to one of the former Testaments, compleated in *Ismael* and *Isaac*.

As for *Ismael*, <sup>1</sup>*Luther* is peremptory and positive, that, though the type of a carnal people, yet, in truth, his own person was saved; grounding his charitable opinion on that expression, because it is said of him after death that *he was gathered to his Fathers*, *Gen.* 25. 17. A phrase in the same chapter spoken of *Abraham*, and not applied in Scripture to wicked men; though it is said of *Abab*, 1 *Kings* 22. 40, (which amounts to the same effect,) that he *slept with his Fathers*. I will interpose nothing to the contrary, but had been more confident of *Ismaels* final happiness had it been said of him that he was *gathered to his father Abrahams* bosome, being a noted place, *Luke* 16. 22, for blessed repose.

*Abrahams* immediate seed were either such as were begotten, by him,

1. In his life, or
2. After his death.

Of the former were *Esau* and *Jacob*, both of them being 15 years old, whilst *Abraham* was yet surviving, as may be demonstrated by the following Computation.

1. *Abraham* was an *hundred years old* when *Isaac* was born, *Gen.* 21. 5.
2. *Isaac* was *fourty years old* when he took *Rebeccah* to wife, *Gen.* 25. 20.
3. *Isaac* was *threescore years old* when *Esau* and *Jacob* were born, *Gen.* 25. 26.
4. All which years cast up together, amount to an hundred and threescore years.

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<sup>1</sup> In his Comment on Genesis, chap. 17.

5. *Abraham*, when he died, was an hundred threescore and fifteen years old ;

6. Ergo, *Eſau* and *Jacob* were fifteen years old before *Abrahams* death ; an Age capable of Inſtruction. Therefore when God ſaith of *Abraham*, Gen. 18. 19, *I know that he will command his children, &c. to keep the way of the Lord*, *Eſau* and *Jacob* his Grand-children were literally intended ; the latter, no doubt, being as willing to learn, as his Grand-father *Abraham* was able and induſtrious to inſtruct him.

*Abrahams* ſeed mediately begotten from him after his death, were either

1. Literally and ſpiritually, as the *believing Jews*.

2. Literally, and not ſpiritually, as the *unbelieving Jews*, of whoſe *fæderal right* largely in the next chapter.

3. Spiritually, and not literally, as *Proſelytes* and believing Gentiles.

*Proſelytes*, or *Advenæ*, were *Aliens* by extraction, and *Jewes* by profeſſion ; and theſe again were either the *Primitive Proſelytes*, or their ſucceſſours in all Ages.

By Primitive Proſelytes I underſtand thoſe of *Abrahams* family when *Circumciſion* was firſt inſtituted therein. Theſe I may call the *Founders* of that *Order*, and the firſt ſtock wherewith that *Society* began.

Amongſt the *ſucceeding Proſelytes* we may take notice of two moſt memorable and conſpicuous acceſſions to their company. The one, when *Iſrael* came out of *Egypt*, and Gods miraculous hand made many *Converts* to their Religion ; when beſides the *ſix hundred thouſand Iſraelites*, and *their children*, Exod. 12. 38, and a *mixed multitude*, went up alſo with them, and although this mixed multitude, Numb. 11. 4, afterwards fell a luſting, infecting alſo the *Iſraelites* therewith, and probably many of them then perished ; yet certainly a competent Representation of Pious proſelytes ſtil continued in the congregation of *Iſrael*.

The other remarkable Addition of Proſelytes was *Joſhua* 9. 27, when the *Gibeonites* were condemned by *Joſhua* to the ſervile work of the *Temple*, *hewing of wood*, and *drawing of water* ; whereby, no doubt, thouſands of them got the knowledge of the true God, and were therefore called *Nethinims*,

people given over to *divine service*. Yea, what an estimate God set upon them plainly appears by his careful counting them, after their Return from the *Captivity of Babylon*, Ezra 2. 43, with the children of *Solomons servants*, in all *three hundred ninety two*.

Besides these two grand and conspicuous Additions of *Profelytes*, there was scarce any Country confining on *Canaan*, (as some, a good way distanced thence), but now and then did drop in a *Profelyte* into the congregation of *Israel*; *Rahab* the *Hittite*, *Ruth* the *Moabite*, *Naaman* the *Affyrian*, &c. And, to show God stands as little on the difference of colours as *Countries*, *Ebed-Melech* the *Black-more*, the *Treasurer* of the Queen *Candace* the *Ethiopian*.

Indeed these *Profelytes* amongst the Jews were divided into two forts; some *Profelytes of the gates*, admitted only into civil society, and cohabitation with them: others call'd *Profelytes of Justice*, who did profess and undertake all the Law, and these only we account the *seed of Abraham*.

Secondly, believing Christians are the spiritual seed of *Abraham*, and are so generally reputed in the Scripture. These to be true born on both sides must have,

1. *Abraham* to their Father.
2. *Sarah* to their Mother.

When we see a child like unto his father we use to say of him, *Thy father will never be dead whilest thou art alive*: so *Abraham* surviveth, and *Sarah* is still alive in those which, *John* 8. 39, *do the works of Abraham*. What these *works* are, must be collected out of *Abrahams* life, who was faithful to God, loving to his wife, tender to his children, equal to his servants, kind to his nephew, courteous to his neighbours the children of *Heth*, just in his bargains, valiant to his enemies; in a word, worthy in all his relations. *Sarah* likewise is exemplary for her duty to her husband and other feminine virtues, and all those are *her daughters*, 1 *Peter* 3. 6, which imitate the same.

I need not be longer in so plain and pregnant a point, that believing Gentiles are Spiritually *Abrahams Seed*, so frequently inculcated by the Apostle in his Epistles to the Romans and

Galatians, who were as meer Gentiles as we English-men are. Come we now to show how far the Seed of *Abraham* Naturally, though not Spiritually, participate of the covenant in Circumcision, conceiving the clearing thereof of concernment to our present controversie.







#### CHAP. IV.

*That all visible Members of the Jewisb Church had a federal Right to the Sacraments.*

**W**E must carefully distinguish betwixt the *reaping of spiritual Benefit by*, and the *having of a temporal Right to the Sacraments*. It is confessed that the former belong'd wholly and solely to the true *Israel of God*; but in the latter the worst and wickedest Jew equally shared with the best and holiest of that Nation, as all alike corporally descended from *Abraham*.

For the proof whereof, in the first place it is worth the observing how our Saviour in the same chapter and discourse, namely *John* the 8th, affirmeth and denieth the wicked Pharisees to be, and not to be the Seed of *Abraham*.

To be, verse 37: *I know that you are Abrahams seed, but you seek to kill me, because my word hath no place in you.*

Not to be, verse 44. *Ye are of the Devil, and the lusts of your father you will do.*

Here is no contradiction, but a consent, if the several respects be considered: By Pedegree they were, by Practice they were not; by Linage they were, by life, they were not; by extraction they were, by conversation they were not the children of *Abraham*.

Now to look only on the Jews in the first capacity, *who are Israelites according to the flesh*; we find *S. Paul*, *Rom.* 9. 4, giving in an Inventory of their Priviledges which amount to eight particulars; and it were high injustice in any Christian to deny the least branch thereof. Theirs were

- |                                  |  |
|----------------------------------|--|
| 1. <i>The adoption.</i>          | 5. <i>The service of God.</i>            |
| 2. <i>The Glory.</i>             | 6. <i>The promises.</i>                  |
| 3. <i>The Covenants.</i>         | 7. <i>The fathers.</i>                   |
| 4. <i>The giving of the Law.</i> | 8. <i>Christ conceiv'd in the flesh.</i> |

Herein the Apostle intendeth not onely the elect Jewes, but the diffusive body of that Nation. Yea, in this present point, with heaviness of heart he sadly singleth out such Apostate Jewes, for whom, verse 3, he desired in exchange to be accursed; and yet even to those did this survey of priviledges belong.

This is farther cleared by the acknowledgement of the same Apostle, 1 Cor. 10. 2, 3, 4, affirming that all the Fathers were *baptized into Moses, all ate and drank of the same spiritual meat and drink*, yet adding afterward, that *with many of them God was not well pleased*.

Lastly, it is evidenced by those frequent phrases in Scripture, wherein the disobedient Jews are threatned to be *cut off from his people, and from Gods presence*, Levit. 22. 3. Such could not be *cut off* from spirituall holiness, or happiness, wherein they were never truly planted, and whereof never really possessed, but onely from being outward members of that Church, which intitled them to a true right of the aforementioned prerogatives.

Indeed one reason, which makes many men loth to entertain this truth, to allow a foederal right to the worst of the Jewes, is a suspition that the holding hereof will betray them to the dangerous opinion of *falling off from grace*, if that such who once were actually estated in such a Covenant-right, should afterwards make a finall defection from the same. Now, as I cannot blame them to be *jealous with a godly jealousy*, and to decline what is introductory of so comfortless an error as maintaining the *apostasie of Saints*: so I must condemn their over caution herein, *to fear where no fear is*. For, this foederal right which the wicked Jewes had, never stamped upon them any character of saving grace, but was onely a *right of capacity*, putting them into an actuall possession of the means, and a possibility of salvation it self, if not frustrated thereof by their own wilfull default.

Suppose now there should happen a Contest betwixt the

worst of Jewes, and the best of Heathens, about their spirituall condition ; should the Pagan bee so presumptuous as to affirm himself equally advantaged to a capability of happinesse with the Jew, the other might justly confute his impudent bragging therein, alledging that his extraction intailed on him a right to Circumcision, with the Covenant therein, and all the promises thereto belonging.

All will allow a reall difference betwixt an Usurper, and a Tyrant, though both be bad ; the former invading what is none of his own, the latter abusing what is truly his. Now, should a Pagan, *quà Pagan*, pretend to the Covenant of Circumcision, he were guilty of notorious usurpation ; whereas the wicked Jew too often tyrannically abused that Ordinance ; having a right unto it, but making no right use of it. And although some civil Pagans did outstrip many impious Jewes in Morall performances, the Jews might thank their own lazinesse, falling so far short of the *Mark*, having such advantage at the *starting*, as a true right and title to all Gods Ordinances.

This *federal right* therefore must not be denied to the worst of men within the Pale of the *Church*, lest the godly receive prejudice thereby. The Story is sufficiently known of a landed *Innocent*, whose *Estate* some Courtier begged, on pretence that he was unable to mannage the same. The *Innocent* being brought for triall into the Princes presence, & questioned about his ability, returned this answer ; *My father being a wise man, begat me who am a fool ; and why may not I who am a fool, beget a sonne who may prove a wise man ?*

To apply this story : Many now adayes seek to disinherit wicked men of their Covenant-right in the Church, alledging their prophaneffe to be such as doth disfranchise them of those Priviledges. May not such wicked men (*fools* in *Solomons* phrase) plead for themselves : My father being a *Saint* begat me a wicked wretch ; and why may not I beget a *sonne* that may prove a *saint* ?

See we this in *Ahaz*, the posture of whose generation was such, that he was fixed in the middle betwixt *Jotham* his godly father, and *Hezekiah* his gracious sonne ; hee himselve

being the worst of men, 2 *Chron.* 28. 22. Who in the time of *his distresse did trespasse yet more and more against the Lord*, mending for afflictions as a Resty-horse with beating, onely the more untoward for the same. Yet this *Ahaaz* by his *fæderall-right*, served to receive a true title to *Circumcision* from *Jotham* his father, and to reach the same to *Hezekiah* his sonne; though enjoying in himself no spirituall benefit thereby.

And thus having concluded the whole Body of the Jewish Nation comprehended within the compasse of the Covenant of Circumcision, I proceed to shew how the Jewish children at eight dayes old were capable to covenant: A Point having more verity then evidence therein.





## CHAP. V.

*The Grand Objection answered, drawn from the Incapacity of Jewish Infants to Covenant at eight dayes old.*

**T**HE *Goliath-Objection*, generally brought against the Jewish children being Covenanters, is taken from their seeming inability to perform the *stipulation* or counterpart of a Covenant. Is not a childe called *νήπιος* in Greek, from *νή* ἔπος *not a word* in his mouth ; and *Infants* in the same sence from a negative *in* and *fando, speaking* ? Yea, so much as a childe can speak, and so much as may be conjectured by his outward carriage, he maketh use of his *negative voyce*, and remonstrates against the Covenant, as unwilling to receive the same, seeing every infant may probably be presumed to cry, as forced from him by the pain of Circumcision.

In answer hereunto, first in generall ; It is enough to satisfie a sober soul and content a modest mind herein, that God hath appointed such children at eight dayes old to be Covenanters, and that also *nomine pænæ* in case the same be omitted. That God, who never calls any to any employment, but ever inables them for the same, at leastwise with such a degree of sufficiencie which he is pleased to accept. Such as question the truth hereof do tacitly and interpretatively charge God with want of wisdome in his proceedings. Let them whisper no longer, but plainly speak out, that He lacks discretion to manage his matters : *Isai. 40. 13, Who hath directed the Spirit of the Lord, or being his counsellor, hath taught him ?* The proud objecters might well give him their advise hereafter to choose wiser parties, with whom to make a Covenant, then children of eight dayes old.

What Charter hath this whole World to shew for its being, other then Gods bare *fiat*, *Let it be*. *I have blessed him*, (saith Isaac of Jacob, Gen. 27. 33; yea, and hee shall be blessed). God hath made eight-dayes-old-children Covenanters, and they shall be Covenanters.

More particularly, to come to the Objection; I conceive the soul of an Infant may fitly be compared to the cloud which went before the Israelites, *Exod.* 14. 20, dark on the one side, but light on the reverse thereof. That part of the Infants soul exposed to humane eyes, is dark and obscure; no abilities at all discoverable therein; whilst the bright side of Infants souls is objected to Gods eye, beholding in them what wee cannot perceive.

No wonder if men be *non-plust* about the actions of Infants souls, when every Infant is an heap of riddles cast together, whereof the least and lowest is too great and high for man to understand. *David* ingenuously confesseth, *Psal.* 139. 6, that he was *fearfully and wonderfully made*. The fashioning of the members of his body being so strange a work in nature, that the *knowledge thereof was too wonderfull for him, and so high that he could not attain unto it*. If he was posed with the cask, the case, and the shell, the admirable structure of a babes body, let it not seem strange to us to be puzzled with the operations of an Infants soul, how the same is able to covenant with God.

It passeth the skill of the greatest Divine, to clear and evidence the entrance of Originall sinne into an Infants soul: Whose spirit, coming immediatly from God, must needs be pure and perfect like the maker thereof. Nor can this soul, thus pure in it self, be infected from the body, which being but a livelesse lump of flesh is incapable of sin, especially so as to make an active impression on the soul. Soul and bodie of Infants thus being severally sinlesse, who can conceive that the union of two clean things can produce one unclean? I mean, originall corruption. Yet we all see by wofull experience that Infants from their conception are infected therewith: That it is there we know; but how it came thither God knowes.

If we cannot perceive the manner of sins poison, no

wonder if we cannot conceive the method of graces antidote in Infants souls. Let us allow heaven to be as incomprehensibly miraculous in healing as hell hath been insensibly subtle in hurting the same. And, seeing God hath expressed thus much, that Infants are called by him to be Covenanters, let us with humility and modesty beleieve them to be enabled with a proportion of grace to discharge their covenant in relation, though it transcend our capacity to clear all doubts and difficulties, which may be multiplied about the manner thereof.

In further clearing this Objection, know that besides such graces which wee are bound to beleieve in Infants hearts, they have three things else which assist them in this Covenant.

1. Their Parents faith tendring them to God.
2. Gods goodnesse accepting the tender.
3. Their own actuall performance of the Covenant, if living to years of discretion.

First, their Parents faith in tendering them. Applicable to this purpose is that expression recorded by three of the Evangelists, *brought in a bed by four*, who finding no door in the side (such the presse of people) made one in the roof of the house, and let him down by cords into the room where our Saviour was. *Jesus seeing their faith*, Matth. 9. 2. *When Jesus saw their faith*, Mark 2. 5. *And when hee saw their faith*, Luke 5. 20.

Two things herein are considerable: first, that the faith of the hearers was a motive and inducement to our Saviour the more speedily with favour to reflect on this sick man. Secondly, that the words *their faith* are taken inclusively, taking in a *fifth faith* to the former *four*, namely, the faith of him who lay sick on the Bed. However, here we see that the behest of friends concurred to the expediting of his Cure, and, though let down but by *four cords*, he was lifted up into Christs favour with a *five-fold Cable* of faith, *which cannot be broken*.

Nearer is the Relation betwixt Parent and childe then friend and friend. When therefore a pious Father, Mother, or (best then, when) both, shall with the armes of their

faith offer an Infant (who indeed is a part of themselves) to God in Circumcision, this must needs bee a main Motive (through Gods mercy, and no otherwise) to induce Him graciously to behold the *Present* tendred unto Him.

Thus the faith of *Abraham* and *Sarah* advantageth *Isaac* into Gods love ; the faith of *Isaac* and *Rebecca* recommended and preferred *Jacob* at his Circumcision into Gods favour.

Secondly, at Circumcision the childe weaknesse to covenant is assisted by Gods acceptance thereof. *That is well spoken which is well taken.* How simple and slender soever a childs performance is at Circumcision ; how low and little soever his faith is, God stoops (such his gracious condescension) to take it up ; He makes, as I may say, a *long arm* to reach a *short one*, and so both meet together.

Lastly, this strengtheneth the Covenant then made by the childe, that afterwards, if arriving at years of discretion, he publicly ratifieth and confirmeth the same with his own actuall faith, evidenced to others in his pious conversation. Men used to say of *Plato* his Scholers, That *their Masters Precepts did freez in them till they were about fifty yeers old, and then began to thaw in them till the day of their death* ; meaning that the good counsels he gave them made no visible impression on the amendment of their manners till the heat of their youth was overpast and they come to their reduced age. Circumcision may be said to freez in Infants, as to any eminent outward effect thereof, during their Minority ; the vigor and vertue thereof is *dormant*, and seemingly dead in them ; but when come to the vse of Reason, then it raiseth and rouzeth it self, namely when the Party *makes good the Covenant, made* by him before, and then the strength of that Sacrament had a powerfull influence on their souls all the dayes of their lives. And although there ought to be no *iteration* of outward Circumcision, which done *once*, is done for *ever* ; yet inwardly to circumcise their souls was the dayly task of all devout Jews, and ought to be our constant employment ; and a word or two briefly of the nature thereof.





## CHAP. VI.

*Circumcision considered as a signe, and what Mysteries were signified therein.*

**T**HE Principal Mysteries couched under Circumcision, as a signe, are reducible to seven particulars :  
1. That our carnall corruption may be spared.  
2. Cannot be cured. 3. Must not be covered.  
4. Must be cut off. 5. This cutting off must be timely.  
6. Must be totall. 7. Will be painfull.

1. *May be spared.* Listen not to the suggestions of Satan, perswading us that sinne, by long custome, is grown so essentiall to our souls, as if our mindes should be maimed and faculties thereof be cripled, should corruption be taken from us. Wherefore *laying aside*, saith James (1. 21), *all filthinesse and superfluity of naughtiness*: not that we may still retain in our hearts so much wickednesse as shall fill them, (onely parting with that which *runneth over*,) but *all naturall filthinesse is superfluity ; it may be spared.*

2. *It cannot be cured.* What is capable of Cure must have some soundnesse (though more sicknesse) therein ; for Nature distressed, but not wholly destroyed, is the subject of Art, which must have a sound bottom or foundation to work upon. If therefore there were any thing good in our naturall corruption, there were some hopes of amendment in the rest. But what saith S. Paul? Rom. 7. 18 : *For I know that in me (that is, in my flesh) dwelleth no good thing. It cannot be cured.*

3. *It must not be covered.* The onely way to make God hide his face from our sins is for us to open and not to hide our sins from him.

4. *Must be cut off.* Dream not of curing a grangrean with a lenitive plaister. Hophni and Phinehas are too incorrigible to be amended with a few fair words. Say not to thy corruption, as Eli to them, 1 Sam. 2. 23, 24, *Why dost thou such things? Nay, my corruption, it is no good report I hear of thee, &c.* All this is uselesse; no way but one. Cut it off.

5. *The cutting off must be timely.* Abels sacrifice had three excellent qualities; Of what was *first*, <sup>1</sup>fat, and <sup>2</sup>faithful. Our service of God ought to be early; deferre it not above *eight dayes*; that is, do it as soon as it is do-able without danger. Indeed the longer *Circumcision* is delayed, the greater will be the pain thereof. Witnesse the *Shechemites, circumcised in their full strength*, Gen. 34. 24, 25, And disabled by the Arrears of their pain, to defend themselves though three dayes after.

Too blame they, who put off the *circumcision* of their hearts, and on frivolous pretences deferre their Repentance. We read of *3Thomas Bouchier*, Arch-Bishop of *Canterbury*, that the *Pope* dispensed with him by reason of his state Avocations and other impediments, to performe his prayers (which ought to be in the morning) in the afternoon, on condition they were done before night. But many men through their lazinesse, give liberty to themselves to put off their repentance, which ought to be in their youth, to their declining Age, conceiving all will be well if it be but done before their death. Whereas indeed *soul-Circumcision* ought to be timely.

6. *Must be totall.* Jewish *Circumcision*, say the Rabbins, consisted of two principall parts.

1. 'Αποκοπή. *The cutting off*
2. 'Αποβολή. *The casting away*

} of the foreskin.

The ruines of the latter Custome remain in *Zipporahs* behaviour, *Exod.* 4. 25, though distempered with passion shee might over act her part, when *casting her sons foreskins at her husbands feet*; and both are spiritually united in our Saviours Precept, *Matth.* 5. 30, *If thy right hand offend thee, cut it off, and cast it from thee.*

<sup>1</sup> Gen. 4. 4.

<sup>2</sup> Heb. 11. 4.

<sup>3</sup> Harpsfield in his *Ecl. Hist. Sac. dec.* 5 p. 625.

7. *Will be painfull.* Such therefore as indulgently hope of themselves that they have circumcised their souls, and yet can never remember that they offered any violence to their own Nature, never put their selves to any pain in curbing their corruption, may justly suspect their spirituall condition. Had ever any a Tooth drawn, and was insensible thereof? Surely such Incisions into our souls, with the lancers of true repentance, leave an indeble impression behind them, and that pain too probably was never at all indured which so soon is wholly forgotten. It is to be feared rather, the pain will prove insupportable unto us; some counsell therefore will be good to mitigate the same. Surgeons, when forced to cut off a limb, generally use two wayes to ease their Patient. One by casting him into a sleep, lately disused because dangerous; *sleep* being so *immediate a donative* of God himself (*Psal.* 127. 2. : *For so he giveth his beloved sleep*), that humane receipts for the same either under, or over-do the work. The other by stupifying and mortifying by degrees the part to be cut off, so to render the party lesse sensible thereof. The same way is prescribed us by the Apostle, *Col.* 3. 5 : *Mortifie therefore your members which are upon the earth, fornication, &c.* The torture will be intolerable to have our souls circumcised and corruptions cut from us whilst we are in the full feeling thereof, and therefore ought it to be our endeavour by dayly mortification to dull our sence of the same.

So much of Circumcision. And now let us briefly recollect with the Reader what progresse we have made in the present controversie; and by what degrees we have proceeded. First, we have proved the Covenant made with *Abraham* at Circumcision an Evangelical Covenant. Secondly, that the same descendeth on all the children of *Abraham*. Thirdly, that all believing Gentiles are *Abrahams* children. Fourthly, *That eight-dayes-old-Jewish-children* were accepted of God as capable to covenant. Come we now to shew that Baptism with Christians is what Circumcision was to the Jews; whence this will naturally and necessarily follow, that Christian children at the same age, have as much right to the one, as Jewish infants had to the other.



## CHAP. VII

*That Baptism succeeds to all the Essentials of Circumcision.*

**A** SUCCESSOUR must be, as after in time, so really distinct from that which precedes it; otherwise it is not the successour, but the same. Those, therefore, who endeavour to disprove Baptism's succession to Circumcision, by alledging many differences betwixt them, do our Work in desiring to destroy it; whilst the same differences are but accidental betwixt them.

We shall first observe what such accidental differences are betwixt Circumcision and Baptism; and they will appear such as do not dis-essential the one from the other.

It is remarkable that all the differences betwixt *Circumcision* and *Baptism* are on the *gaining side* for us Christians, whose estate is not impaired, but improved thereby; *Baptism* being milder in the sign, freer in the time, larger in the subject.

1. *Milder in the sign.* The Law saith, *cut off, and be clean*, which is Painful: the Gospel saith, *wash* and be clean, which is easie. At Baptism no violent Impression is made on the *Infant*; only a little water powred on his *Face*. Washing is so far from doing wrong even to a new born Infant that his natural wel-being cannot be without it: Ezek. 16. 4, *When thou wast new Born, thy navel was not cut; thou wast not washed in water to soften thee.*

2. *Freer in the time.* *Circumcision* was confined to the eighth day, and those equally guilty who anticipated or protracted the same. God in the *Gospel* hath left *Baptism* to the discretion of Christians, to accelerate or retard it, as they

are advifed by the child's strength, and their own convenience: He hath given Parents as much liberty herein as kind *Elkanah* allowed *Hannah* his loving wife, 1 *Sam.* 1. 23: *Do what feemeth good unto thee.* Presume we here that pious Parents will not create needleſſe delayes to Baptiſe their children, *Ne quod differatur, auferatur*, left God in the interim take their child away from them. In which caſe, as I will not be the Judge to condemn the Child ſo ſhould I be one of the Jury I would not acquit the Father.

3. *Larger in the ſubject.* Circumciſion left out, a juſt half, or full moiety of Mankind, confin'd only to the Males; whereas Baptiſm takes in the weaker ſex. Indeed we have but one woman, ſignally named, whom we find baptiz'd; namely *Lydia*, Acts 16, 15, the ſeller of Purple in *Thyatira*; but the precedents of more. And let the enſuing parallel in the ſame Chapter be obſerved.

*Acts* 8. 3: *Saul made havock, and haling men and women committed them to priſon.*

*Acts* 8. 12: *Philip preached concerning the kingdom of God; and they were baptiz'd both men and women.*

See here the weaker ſex joyntly partake in perſecutions, and (which was but equal) did alſo communicate in the comforts. It was but juſt that thoſe who with men had drunk their ſhare in the cup of bitter affliction, ſhould alſo have their part in the cup of Sacramental conſolation.

Let none be troubled that only two places expreſſly mention the baptizing of Women. For Scripture proofs are not to be taken by their number, but weigh'd in the ballance: One witneſſe from an infallible mouth is as valid as one thouſand. Yea, one teſtimony of Scripture, coming from the Spirit which 1 *Cor.* 15. 28 is *all in all*, is as much as if *all* the Scripture, and every verſe therein had avouched the ſame.

Here let the weaker ſex enlarge their gratitude to God on this very account, that he hath cleared their title to this Sacrament in the Goſpel; whoſe right to Circumciſion under the Law was incumbred with ſome difficulty. For, ſuppoſe a Jewish woman diſtreſſed in conſcience, and complaining that ſhe was excluded the Sacrament of Circumciſion, becauſe

not actually signed with it ; and, suppose a Rabbin, or Levite, endeavouring to satisfie her by the answers in Chapter 1, formerly alledged, *viz.* that she was virtually, or reductively circumcised in her father, or husband, possibly all this might not pacifie her minde ; and, though such a scruple be but a *mote* in it selfe, yet might it prove painful in so tender a place as conscience, the eye of the soul, is. How thankful therefore ought Christian women to be to Gods goodnesse, expressly admitting them to Baptism and having equal right with men in that Sacrament.

These three forenamed circumstantial differences between Circumcision and Baptism are not of such consequence, as to disessential them, or to make them distinct Sacraments ; both remaining the same in effect, those accidental variations notwithstanding.

For the like may be observed between the Passeeover and the Lords Supper, and those alterations also for the benefit and behoof of Christians, the later being both cheaper in price, and freer in time then the former.

In the Passeeover a lamb was offered, which many Christians (such is their poverty) cannot provide for themselves ; and rich men (such is their covetousnesse) will not provide for others. It is therefore commuted in the Lords Supper into a bit of bread and sip of wine, which on easier rates may be obtained.

*Freer in time.* The Passeeover was but once a year, *Exod.* 12. 6, *on the fourteenth day of the first moneth* : In the Lords Supper we are left at large, stinted to no time : *1 Cor.* 11. 25, *Do ye this as oft as ye drink it.* We may take it for food, or for physick ; when ill, to remove ; when well, to prevent diseases ; once a moneth ; once a week, if we will ; always provided, that the frequent repetition of it hinder not the solemn preparation for it. But to return to Baptism : that it succeeds to all essentials of Circumcision is proved by these Arguments :

*Either Baptism succeeds to the Sacrament of Circumcision, or else some other Ordinance doth succeed, or else nothing at all remains in lieu thereof, but that Sacrament, root and branch, [is] totally extinguished in Gods Church.*

*But nothing else succeeds Circumcision ; and that Sacrament is not abolished, but still virtually extant.*

*Therefore Baptism succeeds in the place of Circumcision.*

*The Major* we presume of unquestionable truth, where, the distribution is incapable of any other member therein.

For the first part of the *Minor*, if any other heir (besides Baptism) can be found out, let our Adversaries in this controverſie assign it : *What is the name, or the sons name thereof, if they can tell ?* Surely no such ſucceſſor to Circumciſion can be produced.

Now to maintain that Circumciſion died iſſueleſs, and left no ordinance behind it of Divine inſtitution to inherit the power and place thereof in the Church, is what none ever defended. For ſeeing Sacraments are the Pillars of the Church, ſupporting the whole fabrick thereof ; how much would it weaken the ſtructure totally to take away one pillar without ſubſtituting another in the place thereof.

We proceed to a ſecond Argument after this manner :

*If all ſuch graces confer'd on Gods children in Circumciſion formerly are now beſtowed on them in Baptiſm : Then (notwithſtanding ſome accidental differences) Baptiſm ſucceeds to the eſſentials of Circumciſion.*

*But all graces formerly confer'd in Circumciſion are now beſtowed in Baptiſm : Therefore Baptiſm ſucceeds the eſſentials of Circumciſion.*

The *minor*, which alone is questionable, may eaſily be proved : Graces in Circumciſion are comprized in that expreſſion, *Gen. 17. 7, To be a God unto thee*, whereof largely before ; and the ſame is performed in Baptiſm, wherein God ſolemnly contracts with his ſervants to receive them into his Covenant, and conveyeth unto them Grace neceſſary for their Salvation.

But what need we more Reaſons, when the very words of *S. Paul, Col. 2. 11, 22*, atteſt the ſame ? *In whom alſo ye are Circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the Circumciſion of Chriſt ; buried with him in Baptiſm.*

Chriſtians are here ſaid by Baptiſm to be ſpiritually Circum-

cised ; and by the same proportion, the believing Jews may be said by Circumcision to be spiritually Baptized ; such the affinity or rather the essential sameness betwixt these two Sacraments. Thus Solomon saith, *Eccles.* 1. 4, *One generation passeth away, and another generation cometh, but the earth remaineth for ever* : So one Sacrament of Initiation (Circumcision) passeth away, and another (Baptism) cometh ; One Sacrament of Confirmation (the Passeeover) passeth away, and another Sacrament (the Lords Supper) cometh ; *But the Church remaineth for ever.*

*Objection* : Baptism cannot succeed to Circumcision, because what succeedeth must come after in time when its predecessor is departed : But Baptism for some years went *abreast* with Circumcision ; both were set a foot together in Church practice. For Baptism was instituted in our Saviours life time, used by his Disciples, *John* 4. 2, to the Jews, and enjoyed immediately after Christs Ascension, *Mat.* 28. 19, to be practised upon all Nations : Now Circumcision held in force many years after, see in *Timothy* (a Jew by the half blood), *Acts* 16. 3, was Circumcised by *Paul* himself. Wherefore Baptism contemporary with Circumcision could not be successour unto it.

*Answer* : It is confessed, that for some years Circumcision remained in the Church after Baptism was ordained. Have we not often seen the Moon shining in Heaven even after the Sun some hours hath been risen therein ? But then she shines dully and dimly, with a faint and feeble light as conscious to her self of usurpation, and guilty of intrusion to the territories and dominion of the Sun ; the Moon being only made *to rule the night*. So may I say there was a weak and wan appearance of Circumcision in the Christian Church after Baptism was ordained, and that for these two reasons.

First, It was continued some time in the Church for the more decent expiring thereof. God would not have that Sacrament, which had lived so long in lustre, die in shame : And therefore it was thought fit that Circumcision, as it began on a good man, so it should expire on a gracious Saint : *Abraham* being the first, and *Timothy* the last, whom we find Circumcised in Scripture.



Secondly, God foreseeing what an advantage Satan might take, if his Church were left *Sacramentless*, to assault the same in the interval of the going out of the one, and coming in of the other (as *Ahab* was wounded, 1 *Kings* 22. 34, in the naked place *betwixt the joynts of his harness*) would have his Sacraments (rather then they should fall short) one lap and fold over the other, that both should be in being at once. Probably, had another government of the Church been prepared, and fitted ; yea, and set up (rather two together then none at all) before the old one was demolished, profaneness and damnable heresies, which we now behold and bemoan, had not made their progress so fast and so far into the English Nation.

The result of all is this : Though *Circumcision* did for some time rather *languish* then *live* after the institution of *Baptism* ; and for the Reasons aforesaid, was continued in the Church (used on *Timothy* not so much to sanctifie him as to satisfie his *half-Country-men* the *Jews*) ; yet soon after it decently expired, leaving *Baptism* to succeed in the Church to all the essentials thereof ; amongst which, this was one of main importance, That as Children were admitted to *Circumcision*, so they should also participate of *Baptism* : Which by reasons out of Scripture, God willing, shall plainly appear.





## CHAP. VIII.

*What it is to reason out of the Scriptures ; and what credit is due to deductions from Gods word.*

**W**E do freely confesse, that there is neither expresse Precept nor Precedent in the New Testament for the Baptizing of Infants ; and yet are confident, by necessary and undeniable consequence from Scripture it will be made appear to be founded thereon. Let us here premise and explain a practice of the Apostle *Paul*, as much conducive to our purpose. He coming to *Thessalonica*, Acts 17. 2, reasoned *with the Jews* out of Scripture.

Three things herein are considerable. First, being to prove that *this Jesus whom he preached was Christ*, he neither did nor could produce a positive text of Scripture, wherein the same was affirmed *syllabically*, or in so many very words.

Secondly, in proof hereof he did not bring bare reason, which would be but ineffectual ; especially to prove that which was meerly an article of Faith.

Thirdly, in his *disputing* he made a wise composure of both, joyning Scripture and reason together. Scripture was the *Well* ; Reason was the *Bucket* ; S. *Paul* was the *Drawer*.

*Pauls* precedent ought to be followed by our practice herein. *Scriptura non scribitur otiosis* : *The Scripture was not writ for the idle, but the industrious*. Yea, to what intent hath God bestowed reason upon us, improved in some with Learning and Education, together with the promise of his Spirit to conduct us into all necessary truth, but that we should improve the same in the serious searching of the Scripture ?

One main motive which induced *Columbus* to believe the

other side of this Globe to be peopled with reasonable souls, and invited him to undertake the discovery thereof, was a firm apprehension and belief that God would not create so glorious a creature as the Sun to shine to Sea and Fishes alone; but that surely some men did partake of the benefit thereof. Is it probable that God would light the threefold lamp of reason, learning, and grace in mens souls, for no other purpose or higher design but meerly that men should make use thereof in perusing of pamphlets and reading the works of humane writers; chiefly in examining the word of God with such consequences which naturally may be extracted from the same?

Some things are, in *Scripture*, as grasses on the ground, which on the surface thereof, is apparent to every beholder; other things are, in *Scripture*, as mines, and minerals in the bowels thereof, no lesse the product of the earth then the former, though more industry must be used for the eduction thereof. *Circumcision* is of the first sort, obvious to a childe that can read the 17<sup>th</sup> of *Genesis*; but he must be a <sup>1</sup> *man of understanding* (which we all ought to be) to whom *Baptism* is visible by deduction from *Scripture*.

See we here not only the usefulnesse and conveniency, but even the absolute necessity of the profession of Ministers, not only for the administration of Sacraments, but for the clearing those necessary consequences from *Scripture*, which at the first view are not apparent to every ordinary capacity.

S. Paul saith, *Rom. 12. 6, Let us prophesie according to the proportion of Faith.* Now I believe it will generally be granted that by *Prophesie* here is meant the preaching of the word. Know then that the *proportion of Faith* consists not in one, or some, or many, but is the result of all places of *Scripture*; the universal *Symmetrie* of them all, concerning such a point which is treated of. Here then is the office of the Minister, to present to his people (in any matter necessary to be believed or practised) the *sence* of the Old and New Testament. This is sometimes not conspicuous in any one place, as being the *collective* and *constructive Analogie*, amounting from many particular places compared together.

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<sup>1</sup> 1 Cor. 14. 20.

Here, I say, the Ministers office is called upon (in whom *Reason* is or ought to be cleared and strengthened by his learning) to manifest and evidence to the people of his flock the rise and result of such deductions, how naturally and necessarily they flow from Scripture. This done, such of his flock, who of themselves could not see, will see when shown; who of themselves could not go, will go when led; enabled by Gods blessing on his help will both easily apprehend in themselves and communicate to such in their family such *Scripture-consequences*, which their simplicity could never first have found out by themselves.

Then will it fare with such people as with the *Samaritanes*, John 4. 42, who came to *Christ* at the womans invitation, but *believed* on him, not because of her saying, *but because they heard him themselves*. Unlearned people receive not such consequences for truths, on the credit of the Learning and Religion of their Minister, (though by his direction first acquainted therewith), but because that since they have been convinced in their own judgements and consciences of the truth thereof, as no doubt the *Theſſalonians* were when S. Paul (as is aforesaid) *reasoned with them out of Scripture*.

But a greater then *Paul* is here to avouch this practice, even our Saviour himself: Who, being to confute the *Sadduces*, who not only denied the resurrection of the dead, but also that there was neither Angel nor Spirit, *Acts* 23. 8, (existing separate from the body,) so that at death the souls of men expired and were utterly extinguished. In refutation of which error our Saviour *reasoned out of Scripture*, Matt. 22. 31, 32: *But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. God is not the God of the dead; that is, he is not God to that which is annihilated and null in nature, but that thing must have an absolute being in itself before it can be so related that God becomes a God unto it.*

This text in itself seems at *great distance* to prove the Resurrection, and never likely to *meet* the matter in controversy unless *Reason* intercede to joyn them both together.

The argumentation being thus framed, and that to which God pronounceth himself a God hath a true and real existence. But God pronounceth himself God to *Abraham, Isaac,* and *Jacob*, some hundreds of years after their death : Therefore *Abraham, Isaac, & Jacob*, had still a true and real existence. And thus an argument, which formerly was virtually in the text, is by the assistance of *Reason* actually extracted thence, and effectually applied to the present purpose.

Say not, Christ might have chose in the old Testament more pregnant and pertinent places then this by him cited to prove the resurrection ; as that *Job* 19. 26. *And though after my skin, worms destroy this body, yet in my flesh shall I see God.* For, first, it is presumption for any to teach Christ which *stone out of the brook* to chuse (as the smoothest and fittest) when he is to encounter the *Goliath* of any error. Secondly, the Sadduces only allowing the *Pentateuch* or five books of *Moses*, Christ worsted them at their own weapons out of that Scripture which they acknowledge for Canonical ; setting us an example by reason out of the Word to prove those points which are not expressly contained therein.

To conclude this point : when *Eve* was brought to *Adam* newly awaked out of his deep sleep, *Gen.* 2. 23, he gazed not on her as a stranger, but welcomed and entertained her with this cheerful and courteous expression : *This is now bone of my bone, and flesh of my flesh ; she shall be called woman, because she was taken out of man.* So should Scripture behold those legitimate *deductions*, which by right reason, and lawful rules of Logick, are thence drawn and derived, it would instantly own and acknowledge them for its undoubted issue and offspring ; commanding them to be called *Derivative Scripture*, because taken out of the body and bowels thereof.

Here I pleade not for such violent and forced consequences (*bastards* of mens brains), which some unjustly *father* on the Scripture, *wresting* it, 2 *Pet.* 3. 16, and not *reasoning*, but *wrangling* from it. Natural and necessary *deductions* are by me alone intended ; by which we proceed to prove that Baptism is bottomed on *Reasons out of Scripture*.

Here make we this *motion* to the Reader, and may he resent it according to the equity thereof. Though we

propound and he peruse these our *reasons out of Scripture* severally, our desire is they should all be compounded together and joyntly presented to his judgement. This desire proceeds not from any *jealousie* and *suspition* we have of their invalidity, as taken single, but out of a *confidence* that though they may be cavilled at (and endeavoured to be broken) as *single arrows*, they will be unbreakable to him who here may have his *Quiver full of them*. For as in a *regular Fort*, though single *flankers* thereof may be assaulted, yet the whole will be impregnable; wherein each part receiveth strength from, and returneth strength to another; so we conceive though each reason severally may be subject to captious exceptions against it, yet the total sum of them all (besides many more which Godly Divines have and may adde unto them) amount to the convincing of such as do not wilfully bould their eyes against the beams of truth.





## CHAP. IX.

*The first Reason for the Baptizing of Infants, taken from the Analogie of Circumcision.*

**T**HE first Reason for Infants Baptism is grounded on proportion of Circumcision in this manner. *If that the children of Jews were admitted to Circumcision, and thereby made members of the Church; the children of Christians ought to be admitted to Baptism, and thereby be made members of the same: But the children of the Jews were admitted to Circumcision, &c.: therefore the children of Christians ought to be admitted to Baptism.*

Herein the *Major*, which alone is subject to doubt and debate, may be proved by what formerly was explained, in Baptisms succeeding to all essentials of Circumcision.

*Objection:* To this your arguing from proportion of Circumcision is of no validity, yea, and of very dangerous consequence. For on the same account you may extend the Analogie to the reviving of all the Jewish Ceremonies, long since dead and rotten in the grave of our Saviour: Such *Necromancy* in conjuring up the Ghosts of dead Judaism is unlawful of it self and prejudicial to Christian liberty; should we be put under the Gospel to such slavish conformity as to practice something parallel to each Ceremony in the old Testament.

*Answer:* We confesse this exception true and just, had Circumcision been but a bare Ceremony and no more; but Circumcision had in it more of what was *Sacramental* then *Ceremonious*. The *Ceremonious* part thereof is utterly extinct and dyed *Issueless*. But the *Sacramental* or Gospel part thereof, as it contained an everlasting Covenant made with

*Abrahams* feed, that is, all true believers, may be said to survive in Baptism the true heir thereof. *Sacramenta non moriuntur, Sacraments die not*, (whilest the Church Militant is alive,) nor is there any *intervals* betwixt them; Baptism immediately succeeding Circumcision, as is before declared.

Proceed we to prove the former Argument with a new Syllogism: *They who once in Circumcision were made members of the Church, and never since were solemnly outed of the same, remain still in the state of their membership: But Circumcised Children under the Jews were made members of the Church, and never since were solemnly outed of that condition: Therefore they still remain members.*

Here the *Minor* alone is exposed to fuspition of falshood; and that only in the latter part thereof. Now let the denyers of it assign the time, place, manner, and persons, when, where, how, and by whom they were cast out of that membership. Sure I am, seeing the old Testament leaves them in *peaceable possession* thereof; and no *firm ejection* of them appears in the new Testament; it must needs be some *Apocrypha* writing, or *forged deed*, which depriveth them of their true *title* thereunto, and *tenure* thereof.

For the further clearing hereof, Let us suppose a *Jew* about the time of *S. Paul* converted into a *Christian*, and soon after made *father* to a *son*. If this *child* in his infancy may not be admitted to Baptism, what cause had it no lesse justly then Grievously to complain? Might it but borrow a tongue from the standers by, how pathetically would it expostulate his condition? *Alas, how sad is my estate! My father being but a Jew, was at eight days old made a member of the Church by Circumcision. His infancy was no bar and obstacle unto him, to render him incapable of the Covenant. I had thought now my Father is turned Christian that the Child should not be impaired because his father is improved. Is a Christians son found in a worse case then a Jews son was left? I thought the alteration of our condition by Christs coming was to perfect not diminish what we had before. Christianity may be a good Religion for men to die in; but Judaism was better for Children to be born in. We Infants who signified something*



*under the Law, are made cyphers under the Gospel, no notice being taken of us until we are arrived unto years of discretion.*

This complaint might be largely prosecuted with more earnestness ; but a word is enough, the rather if we consider what *S. Paul* saith, *Heb. 8. 6, But now hath he obtained a more excellent ministry, by how much also he is a mediator of a better covenant, which was established upon better promises.* What a Scale of *melioration* have we here, *better, and better, excellent, and more excellent !* But if Children since Christs coming are excluded the Covenant, which were admitted unto it before, his is a *less excellent Ministry*, and he the Mediator of a *worse Covenant* upon *worse promises*, seeing the same is not extended now as formerly to all ages, sexes and conditions of people, children (included under the Law) being omitted therein.

Now though many Infants of *Bethlehem* and the coasts thereabouts, *Matt. 2. 16*, suffered for him, surely none suffered by him. But he continued their condition as good, yea, and bettered the same by his Incarnation. He who himself was a childe as well as a man, and a childe before he was a man, did tender and improve the condition of children as well as of men ; and leaving this we now proceed to a second *Reason out of Scripture.*





## CHAP. X.

### *The Second Reason, drawn from the birth-holiness, of Christian Infants.*

**O**UR Second Reason out of Scripture is bottomed on S. Pauls expression, 1 Cor. 7. 14 : *For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband ; else were your children unclean, but now are they holy.* Now because there is some difficulty about the meaning of the words, we will be the larger in explaining the same.

It appears by the first verse in this chapter that the Corinthians by letter had requested from S. Paul solution and satisfaction to sundry *Queries* by them propounded. Wonder not that they, who, 1 Cor. 1. 5, were commended by S. Paul to be *enriched in all knowledge*, should now desire further instruction. For first, they had all *knowledge*, but not all the degrees of knowledge. Secondly, they had all knowledge in *fundamental necessities to salvation*, not in all cases of *occasional emergency*, such as their questions were. Thirdly, grant that even in these they had *information* before, they now sue for further *confirmation* from the infallible spirit of the Apostle.

Alas, will some say, for the losse of this *letter* of the Corinthians to S. Paul ! Pittey it was that providence did not transmit the same to posterity : How useful had it been for us if it had come into our hands ! Let such know, first, this their *letter* was no part of Canonical Scripture, pen'd by a fallible Spirit. Secondly, we have still this *letter* in effect, because we have Saint Pauls answers to the questions therein. Thirdly, men generally are more curious to enquire about

those parts of Scripture which they suspect to have miscarried then careful to improve those which remain, and are sufficient for our salvation.

Amongst these Questions this was not the easiest : whether a believing husband or wife were to continue in wedlock with an unbelieving wife or husband, if by providence it so came to passe that one was an Infidel, the other a Christian. The Negative no doubt seem'd probable to some, and on this account, *that if he who is joyned to an Harlot is one body*, then by the same consequence, Idolatry being spirituall whoredom, copulation with an infidel is unlawful and infectious.

But S. Paul in the foregoing verse determines the contrary : That in case the *Infidel* is pleased to dwel with the *believer*, they ought so to continue ; rendring a reason thereof in the words afore alledged : *for the believing husband, &c.*

The words contain { 1. A Proposition.  
2. The proof thereof.

The *Proposition* is *reciprocal* : it turneth and windeth backwards and forwards : *the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband.* The proof thereof is in the ensuing words, *else were your children unclean, but now are they holy.* In the proposition the Cardinal word *Sanctifie* (as being the main *Hinge* whereon the same turneth) deserves our serious examination.

*Sanctified* here is not taken, *quoad personam*, to enholly the party so as to procure his or her eternal salvation. If the holy *Triumvirate* of Noah, Daniel, and Job, Ezek. 14. 20, could save *neither son nor daughter*, but their sole *selves* from a temporal destruction, much lesse can the sanctity of a Christian husband or wife operate so effectually on his or her *Pagan Partner* as to estate them in a saving condition. Indeed the wives holy *conversation* may be instrumental to her husbands *conversion*, 1 Pet. 3. 1. But it is God alone who *sanctifies* in this high acception thereof.

*Sanctified* then here is taken *quoad usum*, that is *eousque*, they are made holy so far in relation to Marriage, that the christian may have a lawful and comfortable converse and cohabitation in *bed and board* with the *counter-Pagan*. Thus all meats (though some of them formerly forbidden as unlawful by the

Levitical Law), 1 Tim. 4. 5, are *sanctified by the word of God and prayer*; that is, the use of them is legitimated, and they made healthful to the bodies and lawful to the souls of such praying Christians as feed upon them.

See we here, first, *Grace where it came, did not always take one and all in a family*. God in dispensing thereof, dealeth as *Jacob* did in blessing *Ephraim* and *Manasseh*, Gen. 48. 14: *He crosseth his hands wittingly*; taking a husband out of one house, a wife out of another; a wife out of one house, a husband out of another. The reason hereof: *Mat. 11. 26, Even so, father, because it pleaseth thee*; *John 3. 8, The Spirit bloweth where it listeth*. Thus, *Amos 4. 7*: the earth is often chequered with moisture and drought, with barrenness and fruitfulness, the effects thereof: *I cause it to rain upon one city, and not upon another*.

Secondly, Hence we may learn that *Dominion is not founded in Grace*: Had it been so, then the believing wives to unbelieving husbands had a just title to deny any obedience, pleading that their husbands by their Paganism had forfeited all power over them; yet the Apostle, 1 Pet. 3. 1, enjoyneth subjection even to such husbands who did not *obey the word*, and who as yet were *without the word*.

Lastly and chiefly: Hence we observe *Mixt marriages made against Gods will do defile the Religious, but continued according to Gods will, do sanctifie the profane person*. *Solomon* may be a proof of the first, 1 Kings 11. 4, not converting his Idolatrous wives, but *perverted* by them. Namely, because he crossed Gods commandment: *Deut. 7. 3, Neither shalt thou make marriages with them*; and the reason is added, *for they will turn thee away from following me. And although the husband was doubly advantaged, both with his marital authority and a good cause on his side, rather to prevail on his wife than to be imposed on by her*; yet because there was *Læsum principium*, a fault in his first Match, the edge was taken off from all his arguments to her and added to her arguments against him, making them by Gods just judgment twice more *piercing* and *powerful* to seduce him.

Should then a Christian Man wilfully take a Heathen wife, he could not pretend that his *Christianity* should *sanctifie* her

*Infidelity*, so far as to make *his bed and board* comfortable and lawful unto him, because he crost a positive precept which enjoyns the believing party if at liberty, 1 *Cor.* 7. 39, to marry *only in the Lord*: The Physitians observe that *faults committed in the first concoction are seldom amended in the second*: such men had small hopes to better their condition by converting their wives after Marriage, who before Marriage ran so desperate a hazard against Gods will in his word.

On the other side, when *mixt Marriages are continued according to Gods will*, they do sanctifie the profane person: I mean when both parties at Marriage were originally Pagan, and one of them afterwards converted to Christianity. In such a case a *separation* is not to be made, as was done, *Nehemiah* 13. 30, when he *cleansed* the Jews from all their *strange wives*; but the Christian may continue in wedlock with the Pagan without fear of infection, and with a double comfort.

1. That hereafter his or her Pagan partner probably may be made Christian: *verse* 16, *for what knowest thou O wife, whether thou shalt save thy husband, &c.*
2. That for the present the Pagan company if so sanctified unto him or her that all *conjugal acts, qua-conjugal*, may be performed betwixt them, without the least suspicion of sinfulness therein.

Come we now to the proof of the proposition: *else were your children unclean but now are they holy*. Not to speak of natural uncleanness (as alien from the purpose), we will principally insist upon a threefold *uncleanness* mentioned in Scripture, with a holiness parallel thereunto.

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| <ol style="list-style-type: none"> <li>1. <i>A Ceremonial uncleanness.</i> Common or unclean, Acts 10. 14. Such uncleanness was now quite grown out of fashion under the Gospel.</li> </ol> | <i>Ceremonial holiness</i> , whereby things were legally purified from pollution, which holiness was quite <i>out of date</i> with the Jews, and never <i>in date</i> with the |
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Gentiles when S. Paul wrote this Epistle.

Such as understand *uncleanness* or *holiness* in the Text, in this *low* acception of the word, *under-shoot* by much the true meaning thereof.

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| 2. A <i>Spiritual</i> uncleanness putting the person into Gods displeasure, and a damnable condition. | <i>Spiritual</i> holiness, which mounteth a man into the favour of God, and setteth him in the state of salvation. |
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Now we have *over-shot* the mark, and are as much above the meaning of the Text. For no good parents can make their children thus holy, many of them being humbled in Scripture (as *Eli* and *Samuel*) with a profane issue which lived and died impenitent. It is an impudent slander, wherewith the *Rhemists* (in their notes on this text) charge us to maintain that from these words we collect the children of pious parents *to be so holy as that they need no Baptism*. Whereas indeed hence we gather, such children to be *so holy that they have a lawful right to Baptism*. Which hath brought us to the third and last acceptance of the word.

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| 3. <i>Sacramental</i> uncleanness, rendering the person unfit to partake thereof and receive any benefit thereby. | <i>Sacramental</i> holiness which entitles a childe to a true right, to participate of those Initiating Ordinances of God, whereby he is made a member of the Church and admitted to the means of Salvation. |
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Now we are just level and even to the fence of the words, and conceive our selves to have hit the mark, or meaning thereof: And thus it is expounded by all our Protestant Divines, *Musculus* alone excepted, who (though otherwise a stiff Champion for Infants Baptism) accounts the argument drawn from these words not *cogent* thereunto.

*Question*: If you call this *Sacramental holiness*, why do you confine the effect thereof to Baptismal one, and why are not the children of pious parents admitted also on their parents account without any further examination to the Lords supper, by the vertue of this (which you terme) *Sacramental holiness*.

*Answer*: It is the method of the Church not to intrust a member therein with this second Sacrament of *confirmation*, until first he hath given testimony of his good improving of his first Sacrament or *Initiation*. Besides, a child, while a child, is more properly a part of the parent, and may be said to *trade under him*. Whereas when grown a man *he sets*

for himself, and takes up a *new stock*, on his own account. This Sacramental holiness therefore estates a childe in a real right to Baptism, and only in a capability of the Lords Supper in due time, except excluded thence by his own wilful unworthiness.

Thus amongst the Jews every childe, descended from *Abraham* might challenge Circumcision as due unto him, but could not so lay claim to the Passeeover (of which some of his own intervening uncleanness might make him incapable) except he was adjudged fit by such whose place was to search into peoples purity, who were to partake of the same.

The main observation is this, *Such as are christianly extracted, though but by the half blood, have a whole right to the Sacrament of Baptism.* Rom. 11. 16, *If the Root be holy, so are the Branches.* Say not in such mungrel matches the root is but *half holy*, and therefore but *semi-sanctity* is as much as comes to the share of the *branches* thereof.

For herein the mercy of God is magnified, that whereas he might have made the childe, as the *conclusion* to follow what was worst in the premises of either Parent, his mercy interpreteth all according to the better part thereof. What result could be expected from the joyning of *hot* and *cold* but *lukewarm*? What product from the blending of *white* and *black* but a *motley*? What amounts from the mixture of *light* and *darkness* but *twy-light*? but such is Gods goodness to *pass over* and take no notice of the Paganism in one parent, whiles the child shall solely succeed to the purity in the other. Now if Christian children by the *half-blood* be *holy*, how clear is those Infants title Religiously descended on both sides? when *Deus est in utroque parente*, Let none be so cruel as to question their title to the Sacrament.

If any then ask, *what advantage then hath a Christian, and what profit is there of pious parentage?* We answer, *much every way*; chiefly because extraction from them entitles to the Sacrament of Baptism. They have also the benefit of their parents *dry* and *wet* prayers, (even before their conception) petitioning to God importunately, to make them be instruments not to *People Hell*, but *Plant Heaven*. When growing up, capable to learn, they have advantage of

*precepts* (*Abraham* will teach his children) of good *precedents*, whiles the children of wicked parents see daily what they should *flie*, these see what they should *follow*; the advantage of *correction* moderately and seasonably used. All these are the *sap* which the *root* of holy parentage sends up into the *branches* thereof, though all of them too often prove ineffectual, and God (who finally saveth not *children* for their *parents* sake, but *parents* and *children* for *Christs* sake) justly condemneth many children of good parents, for neglecting all these precious advantages to salvation.

To conclude. In the *Low Countries*, the eldest son of a *Commission Captain*, being born there whilest his father is in the service of the State, is by *the courtesie of the camp*, enrolled in the souldiers list on his birth-day, and by the allowance of the State, receives pay from the time of his nativity. In the Christian warfare, though Christ alone be our Captain, every common souldier (male or female) enlisted under him, derives this priviledge to all his children; that from their very births they are thus far entred into the *muster-roll* of the Church, as to receive pay; I mean the right, and title to the Sacrament of Baptism, as being by their very extraction, not *unclean*, but *Sacramently holy*.







## CHAP. XI.

*The third Reason, taken from the Holy Spirit, which is given to little Infants.*

**T**HE Third Reason out of Scripture, is thus framed :  
Such who receive the Spirit of God may and ought to be Baptized ; but infants receive the Spirit of God, therefore they may and ought to be Baptized.

The Major hereof is in effect the words of the Text ; *Peter* saith, *Acts* 10. 47. *Can any man forbid water that these should not be Baptized, which have received the holy Ghost as well as we ?* Can he? that is, can he justly? can he lawfully? can he so do it, as to avouch it to God and man, when he hath done it? Though I confesse too many *de facto* do it now adayes. *Can any man? we can do nothing*, saith the Apostle, *against the Truth but for the Truth*, 2 Cor. 13. 8. It is not strength, but weaknesse ; for one to be able to do that which he ought not to do. *Can any man?* Be he an Apostle, or even *Peter* himself, MAN. He must be either worse than a man for his *Envy*, or lesse then a man by his *Ignorance*.

The Minor remains to be proved, that Infants receive the Spirit of God, whereof we have two pregnant proofs, one in the old Testament, *Jer.* 1. 5. *Before I formed thee in the womb I knew thee, and before thou camest out of the womb I sanctified thee, and ordained thee to be a Prophet unto the Nations.*

*Object.* This sanctification of *Jeremy*, intends not such as accompanieth the salvation of the soul, but meerly importeth

a designation of him to the Prophetical function, with qualification for the discharge thereof. It is therefore impertinently alledged to prove, that Infants have the saving Spirit of God.

*Anfw.* It is confessed that *Jeremy* his destination to be a Prophet, was a principal part of his *sanctifying* here mentioned. Yet was it not the total thereof, as being but a sprig and branch of the same, which extended to Gods forming him according to his *knowledge* of *approbation* and *hallowing* him as yet unborn, to be his Saint and servant.

The second instance in the new Testament is that of *John the Baptist*, *Luke* 1. 41. *Leaping in his mothers womb at the salutation of the virgin Mary.* Not that (as some have mistaken it) that *then his Mother was first sensible that she quickned of him*, seeing it was said before, *vers.* 36. *This is the sixth moneth with her which was called barren*; but as it is *vers.* 44. *the babe leaped in my womb for joy*, knowing and acknowledging Christ the Saviour of mankind, and transported with transcendent gladnesse for the same.

*Object.* But *Jeremy and John the Baptist*, were *Jeremy and John the Baptist*, I mean, signal persons of extraordinary stature of grace, above the size of common Christians. Your Logick is but bad, if from the induction of two instances, you infer a general conclusion: As soundly you might prove, that all  *Davids worthies* were equal in valour and achievements, *2 Sam.* 23. 19. *unto the first three*, as that all infants of Gods children may for their abilities be matched with *these two* by you alledged.

*Anfw.* I grant no lesse, That these two instances were extraordinary: However thus much advantage we gain thereby, that they plainly prove *the state of Infancy* to be *receptive* of grace, and of ability to entertain the same. Let none look on Infants as so *indisposed* and *unorganized* by reason of their weaknesse, but that the lownesse of their age is capable of the *elevation* to sanctity.

Secondly, though we acknowledge such *redundancy* of the Spirit in the extraordinary and miraculous proportion thereof confined to a few persons, in Christs and the Apostles time,

yet we may no lesse truly then confidently maintain, that a *sufficiency* thereof as to salvation, is conferr'd on all Gods servants now adays, as well as before ; Nor is Gods Spirit *super-annuated* with aged *Naomy*, Ruth, 1. 11. or grown so *barren*, or *effete*, but that it is still procreative, and produceth the effects thereof in Gods servants now, as vigorously as ever before.

Otherwise, most doleful, yea, indeed desperate were the conditions of Gods servants now adays, if devoid of the Spirit of God, *as to the essentials thereof*, having now a *fiercer foe* and *worse weapons* to encounter him, then the Christians had in former ages : *A fiercer foe*, Satan himself growing subtler, with the addition of fifteen hundred years experience ; and crueller, Rev. 12. 12. because the shorter his reign, the sharper his rage : *Worse weapons* if we be left altogether naked of the offensive and defensive armor of the Spirit of God.

And here I cannot but admire at the practice of some persons now adays, boasting of strange measures of the Spirit bestowed upon them (and we must needs believe them *for they say so themselves* ;) yea, such prodigious proportions thereof, whereby *per saltum*, they conceive themselves enabled for such offices, for which they were never fitted by their education. And yet the self-same persons who are thus prodigal in the praise of their own perfections, assuming so much of the Spirit to themselves, are most miserably niggardly to others, and especially to Infants denying the least degree of the Spirit unto them.

Whereas let matters be beheld with an unpartial eye, and it will appear, that it is more probable children should partake of the company of the Spirit, then men now adays : May it not justly be suspected, that the spiritual pride, uncharitableness, self-interest, sinister respects, cruelty, and oppression of many men, do *fright* away *the spirit* from them, how highly soever pretending to holiness : whereas the mildness, meekness, silence, humility and patience of a childe, may invite the society of the spirit the sooner unto it, and the *Dove* converse rather *with Doves* than with *Vultures*.

To put all out of doubt, we can plainly demonstrate the

fruits of Gods Spirit and Sanctification in Infants, dying Infants, and therefore the root thereof must be granted to be in their hearts, which we thus prove.

Whatsoever is *saved* is fully *sanctified*, for *Ephes. 5. 5. no unclean person hath any inheritance in the kingdom of Christ.*

But many children (especially of Godly parents) dying children are saved.

Therefore they are fully sanctified.

He wants judgement that denies the Major or former part of the fyllogism ; And he lacks as much charity who questions the Minor hereof ; otherwise *Herod* the cruel Tyrant, who killed only the bodies of the babes in and about *Bethlehem*, was *all mercy* to such Bloudy Monsters, who (so much as lieth in their power) by this their Murdering opinion, Massacre the souls of so many Infants, depriving them thereby of salvation.





## CHAP. XII.

*The fourth Reason drawn from some degrees of Faith, conferred on little Infants.*

**T**HE Fourth Reason out of Scripture is thus formed ; They that have some degree of Faith, may and ought to be Baptized ; But Infants have some degree of faith ;

Therefore they may and ought to be Baptized.

The Major is the very same with the words of the Scripture : The Eunuch askt of *Philip*, Acts 8. 36. *See here is water, what doth hinder me to be baptized ?* Philip answered, *if thou believest with all thy heart thou mayest.*

Al the difficulty is in the proof of the Minor ; For our Adversaries wil say, if the Infant could rejoyne with the Eunuch in the same place, *I believe that Jesus Christ is the Son of God*, then the [now most zealous] opposers would be the most earnest advancers of their Baptism.

For the proof then of Infants faith, let us bring another Reason, but still out of Scripture.

*Without faith it is impossible to please God*, Heb. 11. 6. But Infants please God ;

Therefore they have Faith.

Herein the Minor alone is *dubitable*, and may manifestly be evinced. All men I know are ready to pretend that they please God ; And Hypocrites themselves most (odious unto him) as forward as any to claim this priviledge to themselves. To put this therefore out of question, it matters not what men say, but what God says herein : We appeal to him (who

best knows his own mind) and he hath *judged* this case already, *That Infants please him.*

Say not if so small then, were they insensible of any benefit by the blessing? not conceiving the meaning of our Saviour therein.

This appears by Christs carriage towards the *little children* brought unto him in the Gospel; Concerning whose years be this premised, that though we have not the *Register books* of their several ages, yet we may conclude (at least some of) them no bigger then Babes. First, because called *παιδιά* by S. Mark 10. and judiciously rendred by our Translators, *verse 13. young children, verse 14. little children*; The diminution in the Original word, being equally applicable either to their age or stature. The same are termed by S. Luke 18. 15. *βρέφη*, and translated *Infants*, alwayes used in Scripture for such as suck on their mothers breast. Secondly, they are said to be *brought* by their parents, as unable to bring themselves. Thirdly, Christ took them up in his arms, as not big enough to *kneel down* and be blessed, which otherwise was the posture of striplings upon the same occasion.

That these little children pleased Christ, is proved by his *expressions* (the best interpreters of love or hatred in that heart which could not dissemble) concerning them, Mark 10. 14. *Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.* Of Such, that is not only of those who are like unto these, (in which sense our Saviour might as significatively have said the same of *Doves* or *Lambs*, that the kingdom of heaven consists of such who are like unto them) but of these, and also of those who imitate them in their innocential qualities. Such make strange interpretation of the words, who exclude the *Original*, and only admit the *Copy*; let in such as are like to children, and shut out children themselves from the kingdom of heaven.

Secondly, The *complacency* Christ took in these little children appears by his actions unto them, *vers. 16. he took them up in his arms, laid his hands on them, and blessed them*; See we such Infants were in a *bleffible condition.*

Here we distinguish between childrens *being sensible of the meaning*, and their *being capable of the benefit*, by a blessing.

Probably some of the smallest children here presented unto Christ, understood not our Saviours language, nor the meaning of his gestures, until their parents afterwards interpreted the same unto them as they grew up in years. And yet such Infants might effectually partake of the vigour, and vertue of Christs benediction. Thus as many though by natural defect they never had, or by sicknesse have lost their *Taste*, and by their pallat cannot distinguish betwixt *sweet*, *bitter*, *sharp*, *lowre*, &c. (and consequently take no pleasure or delight in what they eat or drink) yet by the receiving thereof, may have their hunger and thirst satisfied, and their strength daily increased ; So these Infants purely passive in our Saviours Arms, *brought thither* without their *knowledge*, and *blest there* above their *understanding*, did nevertheless (some of them no doubt) really participate of the spiritual comfort which the emphatical blessing of Christ impressed upon them.





### CHAP. XIII.

#### *The Fifth Reason drawn from the Malady of Original Corruption.*

**T**HE Fifth Reason out of Scripture may thus be contrived ; They who are subject to the malady of sin, ought to partake of the remedy against it ; But Infants are subject to the malady of sin ; therefore they ought to partake of baptism the remedy against it. For the proof of the *major* or first part thereof, I appeal amongst Christians, only to the married ; amongst the married, only to the parents of children. These cannot deny it, but that against their wills, as the unhappy instruments, they have derived corruption to their infants, as conveyed in the same charter of their being unto them.

If any should be so senseless as to deny Infants infected with Original Corruption, the contrary will be sadly demonstrated by those several diseases, and death it self, to which they are subject, before they have or can commit actual sin. All will confesse no suffering can follow but where sin hath gone before, and that Infants deeply share in sufferings, daily experience approveth. Some of them whilest they lie in the Cradle, how lie they on the rack ? Such sighes, such sobs, such gripes, such groans, such convulsions, such distortions, enough almost to kill the hearts of the beholders, relating unto them, if all pittie be not dead in them before : Nor can all the rending of the fathers hair, abate the aching of the childs head, nor all the rain of the mothers tears, allay the wind in the babes body. *Quid teneri infantes in te committere tantum ? quid pueri potuere.* But these little Lambs wherein



have they offended? Their hands did never hurt others, which could not help themselves: Their tongues did never lie, swear, &c. which cannot speak; Their feet were never swift to shed blood which cannot go. All these miseries, and death at last, falls often on Infants incapable of actual sin, because of the corruption of their nature wherein they were born and conceived.

Seeing therefore Infants are subject to the malady of sin, what a cruelty were it for parents to leave them in this piteous case neglecting the remedy for the same? By the Levitical Law, *Exod. 21. 33. If a man shall open a pit, and not cover it*, he was to pay the owner for the loss of those his cattle which fell into it: Parents having opened a pit of original corruption by the sinfulness of their nature, if they labour not to cover it again, as much as in them lies, by using the ordinance God hath appointed for the same, shall not the souls of their children, if finally falling into that *pit*, be heavily required at their hands? Yea, shall man be careless and cruel, where God hath been so kind and careful in his instituting of Baptism? *Rom. 6. 3. That we may be Baptized into Jesus Christ his death*, as it followeth *vers. 6. that the body of sin may be destroyed*. To conclude, *Infants* having the body of sin as well as *adult persons*, and Baptism being appointed for the destruction thereof, such parents are wanting to their own duty, undervalue Gods ordinance, and are cruel, to the souls of the flesh of their body, that deny Baptism unto Infants.





#### CHAP. XIV.

*The Sixth Reason, drawn from the constant Practice of Christian Churches in all Ages ; what credit is to be given to a Primitive Custome.*

**I** SHALL now be challenged by such, who herein dissent in judgement from me, for breach of promise, starting from my own principles ; that having promised *Reasons out of Scripture*, I flie now to Church-Practice, and Ancient Tradition. Wherefore to vindicate my self, & (which is far more considerable) the Truth herein, I will first prove by Gods assistance, by *Reason out of Scripture*, that the Practice of the Catholique Church, in all Places, and at all Times, (especially in such matters, wherein nothing appears contrary in Gods Word) obligeth all conscientious Christians to the observation thereof. And in the next Chapter we wil shew, that the Baptizing of Infants hath been the uninterrupted Custome of the Church.

Be it premised, that if we look on *CUSTOMES* simply in themselves, we shall find them generally, like the men of *Sodom*, not *ten good ones*, amongst the many thousands of them. For what is *Custome*, but the practice of most men time out of mind. Now seeing most men, yea, all men by Nature, *Gen. 6. 5. have the imaginations of their hearts evil*, and that not for a day, week, or year ; but, as the Text saith, *continually* ; no wonder if *CUSTOMES* be commonly wicked. Yea, such errors, and vices, which at the first are soft, and supple, pliable to Reproof, and sensible of Refutation, contract an hardnesse, by custome, in continuance of time ; yea, get an incrustation, and such scales over them, that they become impenetrable to Scripture and Reason

brought against them. And as *Laban* deceived plain-dealing *Jacob*, in his Marriage, *Gen.* 29. 26. by pleading the *custome of the Country*, so it is confessed, that too many in all Ages, in matters both of faith and fact, have alledged Customes to Patronize their erroneous opinions, and injurious practises.

But all this ought not to beget in us a neglect of such Customes, which like *Melchisedec*, are *Heb.* 7. 3. *without father, without mother, without discent*; whose first original cannot be found out; as *practised in the Church*, time out of mind; no remembrance, or record extant to the contrary. Now as *Melchisedec*, in the same place, is said to have *neither beginning of dayes*, and what necessarily followeth thence, *nor end of life*; so it is but just and equal that such *Ancient Customes* in the Church, which never had memorable *Rise*, should never have *Fall* therein; but that such which probably began at the *first*, should constantly be continued till the *last coming* of our *Saviour*.

Here I plead not for such *mis-shapen Customes*, which either run up all in *length*, *narrow*, and *slender*, which (though long in use) never extended to any *wideness* in the Christian World; or else so *low*, and *thick*, they only *spread* in *breadth*, (as many *Popish Customes*, generally, but not anciently used) but never shot up to the just stature of *Primitive Antiquity*. We only defend such *well-grown Customes* which I call *square* ones, (the form of firmness and stability,) whose *height* and *breadth* are well proportioned, put in ure by Christians at all times, and in all places; conceiving we can demonstrate it, *by reason from Scripture*, that such Customes must be presumed, grounded on the *word* and *will of God*.

For proof whereof we produce Gods promise, and *Lo I am with you always unto the end of the world, Amen*, *Mat.* 28. 20. Every operative word herein deserves our serious consideration.

*I am with you unto the end*: *I am*, A verb of the present, joyned with words of the future tense; to shew Gods *Instantaneous assistance* in every moment of *extremity*: *Psal.* 46. 1. *God is our strength and refuge a very present help in trouble*.

*With you*: This cannot be meant only of the *Disciples* personally, none of them living to the *end of the world*,

seeing *John* himself, (the survivor of the *whole Jury*) died about the year of our Lord, 102. It is therefore meant extensively of the *Disciples*, as they were an *immortal corporation*. *With you*: Selves, and successours, persons, and posterity, As *Christ*, *John* 17. 20. Did not pray for these alone so here he did not promise to these alone; but to them also which should believe on him through their word.

These words, *To be with you*, import not only a promise of protecting them from all dangers, but also of directing them in all doctrines, necessary to be believed and practised for their *salvation*. And this promise being made not so much to the particular persons, as to the collective body of the Church, is not so effectually performed to every individual Christian as to the Universal Church, which amounteth from them all.

We confesse that notwithstanding the foresaid promise of protection and direction, many good men have been guilty of great errors, and have also fallen by Gods permission and just punishment of their sins into grievous dangers. However Divine goodnesse so doubleth his Files about his Church in general, that he will not suffer the same to be universally infected in all Ages with any one dangerous Error. And therefore a Church Custom in all times and places, must be presumed conformable to the will of God, because were it erroneous, it were utterly inconsistent with that solemn promise which God hath passed to his Church, to *be with them unto the worlds end*.

Such who on the contrary side are highly opinioned of their private Judgements, and will not confide in the Universal Customes of the Church: I know not whether therein they do shew more want of Charity in condemning so many Christians at once, or plenty of pride in overprizing their own judgements; or store of profanenesse in doubting, yea, denying the performance of Gods promise so solemnly made of his protecting presence in the Church, who surely will dispatch and destroy an error therein, before it grow up to be so long liv'd as to become a Custom.

What a high valuation *S. Paul* set on Church Customes, appears by his expression, 1 *Cor.* 11. 16. *But if any man*

*seem to be contentious, we have no such custome, neither the Churches of God:* For the better understanding whereof, know that the Corinthians were guilty of an *innovation*, wherein they were an *exception* from the rule of the general practice in all Christian Churches: The Innovation was this, that their women used to pray *uncovered*, the men *covered*; that is, as it is generally interpreted, the women with short, the men with long hair. This ill fashion S. Paul confutes with several reasons drawn from the power of man over his wife, appealing also to natural decencie therein. And at last concludes all with this close; *But if any seem to be contentious, we have no such Custome, nor yet the Churches of God.* As if he had said, *could you Corinthians prescribe any custome, that in Gods Churches grave and godly men and women have prayed as you do, the former covered the latter uncovered. Then should you alledge much in your own justification. But I am confident on the contrary, that no such custome can be produced, and therefore your singularity, is condemned by the joynt practice of all Gods Churches against you.*

*Object.* These words, *But if any man seem to be contentious, we have no such custome, neither the Churches of God;* Import only, that Gods Churches have no custome to be contentious: Christians ought to be of a quiet and peaceable mind, and not to delight in vain janglings and dissentions.

*Answer.* This cannot be the meaning of the words: For was ever man so silly as to suppose and conceive that Gods Churches should be so irrational as to have a ridiculous *custome of being contentious*? The Church is so far from having such custome (which is a habit resulting from many acts) that it condemneth each single act of causelesse contention as wicked and ungodly. Yea, no civilized estate, though consisting of meer Pagans, ever had any *custome to be contentious*, or did ever delight in *Barrettors*: More then must be meant herein, that Gods Churches had never any such Custome for the two Sexes so to pray as the Corinthians did, who herein *ran counter* to the Universal practice of Christianity; the Apostle naming *Churches* in the Plural, which are the *single instruments* (as the whole Church is the

*confort*) all of them *harmoniously agreeing* in this custome, save only the jarring Corinthians, who are *out of tune* by themselves.

If a Church custome carried weight with it in *S. Pauls* time, when amongst Christians it could not be above *fourty years standing* ; what a reverence is due to those customs which have continued in Gods Church above sixteen hundred years, amongst which the Baptizing of Infants is a principal ; and if *S. Pauls* argument followed negatively, *women ought not pray uncovered, because the Church hath no such custome* ; the consequence is no lesse strong from the affirmative, *Children ought to be Baptized, because the Church in all ages hath had such a Custome* : The proving whereof is the subject of the ensuing Chapter.





## CHAP. XV.

*The Antiquity and generallity of Baptizing of Infants, proved by the confession of Pelagius.*

**D**IVERS Learned and Godly Divines, have undertaken, and performed this task, to prove the constant practice of Infants Baptism in the Primitive Church, by the induction of the Authorities of several Fathers to that purpose. And as the Angels in *Jacobs Ladder*, *Gen. 28. 12.* Some ascended, others descended upon it; so in this *scale of authorities*, some have deduced the practice downwards from Christs time to our dayes; others by an inverted method have raised it upwards from our days to Christs time, both by different motions meeting in the same point.

It is our hap, like *Ahimaaz*, to be sent last on the same errand: the proof of this point. And although far be such arrogance from me as to hope with him to come first to our journeys end (and to do *better* then my *bettors* have done before me), yet thus far will I follow the example of *Ahimaaz*, *2 Sam. 18. 23.* *To run by the way of the plain.* Having to deal with people who generally are unlearned, & therefore the heaping of Quotations in unknown tongues, more probable to offend, and incense, rather than to edifie and inform them, we will imbrace the plainest way to make the Baptizing of Infants appear an Antient and general Church Custome unto them.

This will be proved by the confession of *Pelagius*, when first we have given an account to the Reader what he was, when, and where he lived, and what opinions he maintained.

He was a *Britan* by birth, flourishing about the year of

our Lord *four hundred & ten*; a man of great learning, and greater parts, had the same been sanctified unto him.

In the time of this *Pelagius*, only three parts of the world were known, *Europe*, *Asia*, and *Africa*; all which were traced with the feet of *Pelagius* who though born in a corner of the World, quickly quitted his native soyl, and enriched himself with the experience of *Church-practice* in all parts.

In { *Europe* where he was born in *Britain*, and where he lived a long time in <sup>1</sup> *Rome* it self, (gaining there great acquaintance with *Ruffinus*) which may passe for the *Epitome* of the then *Christian world*.  
*Asia*, where in the Island of *Rhodes*, or thereabouts, he first scattered his dangerous Doctrine. Afterwards he went to <sup>2</sup> *Hierusalem*.  
*Africa*, where for some times he continued in *Egypt*, working himself into the familiarity of the learned men therein.

Yea, it is laid to the charge of *Pelagius*, that to disperse his poysonous opinions with the more advantage, *sæpius mutavit loca*, he often purposely changed the place of his habitation.

Amongst the many dangerous doctrines which *Pelagius* maintained, we will insift on that alone; the confutation whereof, makes mainly for our present purpose. He defended that Infants were conceived and born without original sin, which came unto them (when growing in years) not from an inward *principal of corruption*, but from their *imitation of outward* ill examples presented unto them. *S. Augustine* undertakes his confutation, and amongst many other solid Arguments to that purpose, principally insifteth upon this, that it was the *custome of the Church in all ages to Baptize Infants*; which plainly proves that they were conceived in original sin. *For that which is clean needs not to be washed*.

This Argument is often inculcated by *S. Austin* in several places, as namely in his 150 Epistle unto *Sixtus*.

<sup>1</sup> *Augustine* Epist. 95.

<sup>2</sup> *Augustine* Epist. 92.



Likewise in his second book of *Marriage and concupiscence*, in the eighteenth chapter.

Likewise in his four books to *Bonifacius*, and everywhere in his six books against *Julian*, one of *Pelagius* his schollers.

Likewise in his first book of *imperfect work* against the same, chapter 48. 54. and 115.

Lastly, in his second book of *imperfect work*, chapter 120. and 180. To spare making more instances, the matter being notoriously known to any, who have the least skill in the works of that worthy Father.

Now how easie had it been for *Pelagius* to answer this argument, by denying childrens Baptism to be a Church custome, had not his conscience been convinced of the truth thereof: How might he have rejoined, *Original sin cannot be proved from the Baptizing of Infants*, which is but a modern custome, & an innovation in the Church of God. *What the Sodomites said of Lot, Gen. 19. 9.* This one fellow came in to sojourn, and will he needs be a judg? may be said of *Infants Baptism*: *This custome is new and novel, lately crept into the Church (as yet rather a sojourner, then an inhabitant therein) and must this regulate matters in a judicial way, so that arguments must be deduced from the same? Besides, I have been a Traveller, and have conversed with most Churches in Christendome, being born in Britaine (a little world by it self; ) I have been in the great world abroad: Jew and Gentile, East and Western Churches have I observed: Hierusalem that was, and Rome which is, so eminent for Religion, are places wherein I am well acquainted. This I know some Churches observe, others neglect, some use, others slight the Baptizing of Infants. Nor can it be accounted a general custom of the Church which is but local, and partial, in a word, both NEW and NARROW, as neither coming down from Christ, nor extended over all Christendome.*

But *Pelagius* endeavoured to evade S. *Austins* argument by another device; namely, by pleading that Baptism was administered to Infants, not to wash away their *Original sin*, but to bring them to the kingdom of heaven. A fancy which he was the first, and (he and his) the last to maintain it.

The result of all is this ; Seeing *Pelagius* was so great a scholar, knowing full well how to manage a bad cause to its best advantage ; and seeing he was so great a Traveller, who had not *eat his bread all in one place*, but had roved up and down to know the customs of the Church, and yet seeing by his silence (urging nothing against it) and by his shifting (seeking otherwise to evade it) he acknowledgeth the truth of Infants Baptism ; we conclude the same in his days received for an Ancient and Universal practice of the Church. For why should he adventure the breaking of his bones, (or at leastwise the bruising of his flesh) by leaping out of the *window*, who hath a *wide door* set open unto him ? Why should he make so poor and pittiful, so base and beggerly an escape, to avoid *S. Austins* argument against him (by forming a frivolous fancy of his own) who had a full, free, and fair passage at pleasure to go forth, durst he but have denied the Baptizing of Infants to have been a general Church custom in his time ?

To conclude this point, the argument of *Jephthah* to the King of *Ammon*, carrieth great weight therewith, *Judg.* 11 : 26. proving *Israels* right to the Land which they possess, and the *Ammonites* pretended unto : *When Israel dwelt in Heshbon, and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon three hundred years, why therefore did ye not recover them within that time.*

In like manner may we urge it against the adversaries of childrens Baptism. If the Ancient Church conceived the Baptizing of Infants an usurpation, and incroachment, injurious and unlawful, why did not the Church of God in so long a time cast out the custom which made so unjust an invasion therein ? For *S. Austin* lived about the fifth Century after Christ, when Pædo-baptism was in a *peaceable possession* of Church practice, and *Pelagius* himself (sufficiently impudent) was so modest and ingenious not to deny the same, though such a denial had conduced much to his own advantage.

I have done, when I have told the Reader that *S. Austin* brought the *Baptizing of Infants* as an argument to prove *Original sin* ; and in our age (wherein *Original sin* is or

ought to be granted by all) we alledge the same as a reason to prove the necessity of *Infants Baptism* ; and surely so solid is the argument *reciprocally*, that both may be firmly grounded on the same.





## CHAP. XVI.

*The Grand Objection, drawn from the silence of Scripture  
berein, Answered.*

**O**UR Adversaries in this point, gain not a greater advantage against us amongst common people, then by urging of that, which indeed we confesse, no literal precept or practice for Pedo-baptism in Scripture. By popular improving of which argument, they not only gain to themselves the reputation of a strict adherence to the Word, and will of God, but also asperse us with the dangerous imputation of wil-worship, and Popish inclinations.

Yea, which is more, they threaten us with a curse pronounced, *Rev. 22. 18. If any man shall adde unto these things, God shall adde unto him the plagues that are written in this book.*

In Answer whereunto ; In the first place we request our Adversaries to remember, that this place by them cited out of the *Revelation*, like a two-edged sword, cuts on both sides ; for it followeth immediately, *And if any shall take away from the words of the book of this prophesie, God shall take away his part out of the book of life.* See here a curse incurr'd, as well by the defect, as the excesse. And be it reported to our opposites in this point, whether denying such consequences, which infallibly flow from Scripture, be not taking away from the words, as well as mutilating, or abstracting the numerical words from the same.

More particularly I answer ; Baptizing of Infants appears not to such who only *read the Scripture*, but is plainly visible to those who also *search the Scriptures*, (which *John 5. 39.* is

the duty of all judicious Christians) as by *reasons out of Scripture* we have made it to appear.

Here will it not be amiss to mind our adversaries in this point, that they account themselves concerned in conscience to believe and practice many things as necessary to salvation, which notwithstanding are built on the same foundation with the *Baptism of Infants*, namely not on the expresse letter of Scripture, but undeniable consequences arising from the same.

But I conceive such instancing, though lawful yet not expedient, in this unhappy juncture of time, *lest Satan get an advantage over us, for we are not ignorant of his devices*; and lest such instancing, though intentionally good in us, prove occasionally evil to others, by casting scruples into mens consciences who are quiet, for the present. There needs more allaying of old, then raising of new jealousies in divinity, more needful to settle, then scatter mens belief, in our dayes, wherein so many deniers, and more doubters, in most Articles of Faith.

Indeed the *words of the wise*, Eccles. 12. 11. *are as goads or as nailes fastened by the masters of the assemblies*; But such builders must be wary, lest whilst they *fasten one nail* they do not *loosen* another.

However to prove this point, I will embrace a way, as sure to clear the matter, and more safe, not having any dangerous influence on the times. This may be done by removing the instance, from our age; and fixing the same in the time of Gods Church amongst the Jews. Now none will deny but that *wil-worship*, or adding to Gods Word, and his Service, was as utterly unlawful amongst them, as amongst us Christians; Yet the most religious amongst them, used that as their bounden duty, and necessary to Gods service which hath no original expresse in the word of God.

For proof hereof, we shall offer three things to the readers consideration.

1. Repairing to *Synagogues* amongst the *Jews*, was a necessary part of Gods service.

2. The same was not grounded on any expresse of Scripture.

3. But consequentially on several places, prudentially joyned together.

For the first, It plainly appeareth by Christs constant practice, *Luke 4. 16. And as his custome was, he went into the synagogue on the sabbath day.* As sure as a *seventh day* return'd every week, so certainly did our *Saviour* visit the *synagogue*. It is also evident by the continual custome of all pious *Jews*, *Acts 15. 21. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.* To destroy these *synagogues* was accounted a wicked work, witnesse Gods servants their passionate complaint, *Psal. 74. 8.*

And again, to erect them was an acceptable act, alledged by the *Pharisees* as an argument to endear the *Centurion* unto our *Saviour*, *Mat. 8. he loveth our nation and hath built us a synagogue.* Lastly, it was esteemed a heavy punishment, equivalent to our *excommunication*, *John 9. 22. to be put out of the synagogue.*

Yet repairing to *synagogues*, or the erecting of them was not founded on any positive precept in Gods word. Indeed the *Tabernacle*, and afterward the *Temple*, were of Divine institution, where all *males* were commanded to present themselves thrice a year; namely at the *Passeover*, the *feast of Trumpets*, and *Tabernacles*. But these *synagogues* (which I may terme *Chapels of ease*, to the *mother-Temple*) no written law obliged men either to the founding or frequenting of them.

Yet that the same was grounded on rational deductions from *Scripture*, may infallibly be evinced. The text saith, *Exod. 20. Remember thou keep holy the sabbath day.* And reason dictated unto them; First, that peoples presence at publick service was a principal part of sanctifying the *sabbath*. Secondly, that it was impossible for them to repair to the *Temple*, and return to their houses, such their distance betwixt them. Thirdly, therefore it was necessary some room of receipt should be provided, sequestred from common uses, wherein people should meet together. Lastly, another text affirming, *That the Priests lips should preserve knowledge.* It was proper for them, and the *Levites* dispersed in all *Israel*, on the

*Sabbath*, in the *synagogue*, to read *Moses* to the people. Thus we find the first *foundation* of *synagogues*, not on the floating *sands* of humane fancy, but *firm rock* of Gods *Word*; Though not directly, yet by consequence collected from the same.

In a word, as chambers and houses were for mens personal & family devotions, every day, or as oft as they pleased, & as the Temple was for the national service of the *Jews*, *thrice* every year, so *Synagogues* were interposed in the middle betwixt both; for Towns and Cities to serve God on the Sabbath day: the whole nation meeting thrice a year, every City once a week, as private persons every day, and as oft as they pleased.

Suppose now that a *Priest* amongst the *Jews*, should presse an obstinate *Jew* to repair to the *Synagogue*, how might he have returned this answer according to the *Principles* of our *Anti-pedo-baptists*? *I will go up to the Temple thrice every year, and there I will not appear empty-handed: But I will not on the sabbath present myself in the Synagogue, which meeting is not JURE DIVINO, a meer civil institution, groundless on Gods word; shew me a place of Scripture injoyning my attendance in a Synagogue, and I will become your convert; Till which time I will not only myself refrain my appearance there but wil also account it wil-worship, in all such as there assemble themselves.*

I believe not one of our *Adversaries*, in our present *Controversie*, which are ingenuous, but will condemn such a *recusant*, amongst the *Jews*, for *refractory* and *obstinate*: Yea, they will conceive him, if persisting herein, to deserve *Church-censure*, for his schismatical *singularity*. Yet give me leave with love, grief, and anger to say unto him, as once *Nathan* to *David*, *thou art the man*, in denying Infants Baptism, which (though not in so many words expressed) is by necessary consequence infallibly founded on Gods Word.

Now although I freely confesse, no littler precedent of *Pedo-baptism* in Scripture, yet such an one therein is presented unto us, which although it will not confute our opposites, it will confirm us in our judgements; and though it be not able, *Titus* 1. 9. to convince the *gainsayers*, yet it will strengthen us in the *Truth*: When the *principal* is known of himself to be

sufficient, any *security* with him will be accepted, and the following instance may be cast in, as *over-weight*, to such minds, who already have their full measure of persuasion in this point.

Namely, when it is said, *Acts* 16. 15. *Lydia was Baptized and her household*: And again, *Acts* 16. 33. of the Jaylor, *was baptized, he, and all his, straightway*. Also *1 Cor.* 1. 16. *I baptized also the household of Stephanas*.

For the Jaylor; That Children (if he had any) were comprised under the expression, of *all his*, is sufficiently known by *Satans* interpretation, *Job* 1. 12. of Gods commission, *Behold all that he hath is in thy power*; and Gods consenting thereunto, when permitting him by vertue thereof, to destroy all *Jobs children*. And whereas in the other two instances, the baptizing of whole *households* are exprest, we must rationally conceive that some infants were amongst them.

I must confesse I can tell the time, when there were three households of young folk in the world (and then but three households of young folk in the world) namely, the three sons of *Noah*, and his daughters in law in the *Ark*, and yet not one *Infant* betwixt them all. But this was a rare and mystical accident: Again to hold the ballance even, I can tell the time when in a large Country every family offered a *first-born*, namely in *Egypt*, *Exod.* 12. 3. *There was not a house where there was not one dead*. Which *S. Austin* accounts miraculous, God purposely making every family fruitful, that it might yield a fit object for his own justice.

But to wave these instances of extraordinary dispensation; take three houses together, indifferently numerous, such as those of *Lydia*, the Jaylor, and *Stephanas* must be presumed to be, (considering the garbe of that age, wherein most of mens moveable wealth consisted in men and maid servants, with the children begotten by them) and it is utterly improbable but some infants will be amongst them. For a great family is like unto an Orange tree, which at the same time hath buds and blossoms and knobs, and green and half ripe, and full ripe Oranges on it all together. I mean, infants, children, striplings, youths, men of perfect, reduced, decayed ages.





## CHAP. XVII.

*An Objection answered, drawn from the inability of Infants to repent and believe.*

**A**LTHOUGH we conceive this formerly satisfied, yet finding it to recur in our proceedings, we will repeat something in our larger Answer thereunto. We perceive many men infidels in the point of infants faith, and do not believe that they do or can believe; whose distrust is principally grounded on these two causes; partly because infants cannot evidence their believing to others, partly because men cannot conceive the manner of infants belief.

To the first of these we say, it is injurious to conclude infants incapable of believing, because they cannot manifest it to others. On the same account, and with as much truth and right, one might deny reasonable souls to infants, because they neither do nor can make any expression thereof.

Let matters be measured by outward appearance, and the young ones of brut beasts, seem more rational, (though indeed it be but *natural instinct* in them) then any child whatsoever. A Lamb new wean'd, and Chicken new hatch'd, know their Dam, can stand, go, do many things in order to their self-preservation better than a new-born infant, and yet no wise man will pronounce them more reasonable than a child.

Yea, give me leave a little here to make an useful digression.

There is no one mistake which hath betrayed mens judgements to more absurdities, in the points of *Circumcision* and

*Baptism*, then a misapprehension in making the body the standard of the *soul*, and measuring the same by the proportion thereof. I am afraid there be too many, who conceive souls like the pipes in an Organ, some longer, some shorter, some lesser, some larger ; and fancy degrees of their dimensions, variable with their ages. So that a new-born infant should have a small soul, a weaned child a soul somewhat greater, and so successively, that the souls of boys, youths, striplings, men, should gradually exceed one another in greatness.

Yea, I am afraid, that some do farther extend this their false apprehension, even to imagine, that at the last day of Judgement, the souls of such who died in their infancy shall appear before Gods Tribunal, little *diminutive Spirits*. This conceit makes men behold infants with disdainful eyes, accounting them but *Cyphers*, which signify but little in nature, and nothing in Religion. To rectify their erroneous judgements, let them know, that all reasonable souls as created by God, and first infused into bodies, are equal in their essence ; and that something extrinsic and adventitious, causeth that grand disparity betwixt souls in their natural, moral, and supernatural operations.

1. In their *natural*, as the wise man, and the fool are equal in their death, *Eccles.* 2. 16. so also in their birth, not only in the manner thereof, but in this respect of an adequation of all the essentials of their souls. The different tempers of their brains, and more or less perfect fabrick of their bodies, differenceth them in their *actions*, who in their *beings* are alike.

2. In their *moral*. That which makes the difference betwixt them in this ; First, *education* bestowed on one more than another, whereby he arrives at a perfection above his equals. Secondly, Habits of virtues or vices, which one hath acquired more or less than the other.

3. In their *supernatural*. Only the distinction ariseth from infused graces, more plentifully conferred on one than another, and from the holy improvement thereof, which one, frugal in goodness, makes above him which is an unthrift therein.

Thus the *species*, or *kind* with all specifical perfections, are not partial to one *individuum*, to make that a *favourite* more than another, but all indifferently partake thereof: And as amongst the Israelites, *Exod. 16. 18. all had their just omer of manna*; so the man, yea the giant, hath no more of the reasonable soul than the Dwarf or the Infant, all share alike in the essence thereof.

The same may be said of the souls of *Children and men*. The essentials of a child's soul are as large and ample to all purposes and intents; as that of a man. The *housekeeper* is the same, though pent for rooms he cannot make the like entertainment.

Indeed we read, *Rev. 20. 12. I saw the dead, great and small, stand before God: and the books were open, &c.* But the *inequality* there, relates not unto their *souls* and the essences thereof, but to their conditions wherein they were estated when alive, *Psal. 49. 2. Low and high, rich and poor together.*

What matters it then, though Children cannot discover, and though men cannot perceive their belief? It follows not but that God may see, what a child is not sensible of in it self nor others in it. God judgeth not as man judgeth, nor doth he see as man seeth. Man only beholdeth the out-side of childrens operations, loaden with defects arising from their bodily indisposition; Gods sees the heart, and (what mainly moveth therein) the soul, and (age being meetly *circumstantial* and *accidental* thereunto) it maketh no odds at all in Gods discovery therein, who can see in them that *believe*, which we cannot behold.

But suppose the worst that Infants neither do nor can believe, yet this cannot be a bar to their Covenanting in Baptism, no more then it was to the Jewish children in Circumcision. Their tender age knew not what a Covenant with God meant. Nor had they feeling how thereby they were engaged to keep the Law; Nor understood what did belong to the inward Circumcision of the heart, yet were vouchsafed to be *federati cum Deo*; So it can be no bar to the children of Christian parents to receive a seal of covenantship with Christ, albeit they at that time want reason to

know the nature of a Covenant, nor how they put on Christ, nor what it is to believe, and to be washed clean from sin. There is no more absurdity or inconsequence upon one then the other.





## CHAP. XVIII.

### *Other Objections Answered.*

**T**HE Grand Objections thus cleared, such as remain will be easily satisfied, as followeth.

*Object.* It is pride and presumption for any to account themselves fitter and forwarder for Baptism, then Christ himself was. Now Christ himself was not Baptized, *Luke 3. 23. till he began to be about thirty years of Age*, none ought therefore to prevent that date of time in their Baptism.

*Answer.* Though *Christ* was not baptized till *thirty years of Age*, remember he was *circumcised* *Luke 2. 21. on the eighth day*. Secondly, *Christ* was not Baptized out of necessity, (needing no foul-physick, who had no foul-sickness) but a voluntary design to *Baptize baptism*, and to give a sovereign verture thereunto. Thirdly, Many of *Christ's* actions were for our instruction, not imitation. Christ presently after his *Baptism* fasted fourty days, and fourty nights, which the urgers of this argument will not pretend unto.

Discover we here a corruption too rife in all our hearts : Such is the frowardnesse of our crosse-grain'd nature, that we lazily stand still and admire such actions of *Christ*, which we ought to follow, and vainly strive to follow those his actions which we ought to admire. Oh that we all would learn of him, *Mat. 11. 29. to be meek and lowly of heart*, to think more humbly of our selves, and more charitably of others ; I say would we could *learn this thing of Christ*, and

leave such things to Christ, which were personal in him, and not precedential to us.

*Object.* Had Christ in his judgment, allowed, and approved the baptizing of Infants, surely he would have baptized such children, which, *Mark 10.* were brought unto him, whereas his omission thereof, plainly argues Christ's disaffection to the same.

*Answer.* Christ in his own person Baptized none at all, as we read, *John 4. 2.* an office improper for him to perform. How unfit had it been for our Saviour thus to Baptize those Infants, *I Jesus Baptize this Infant into the Name of Jesus?* If *S. Paul* accounted it beneath his place to Baptize, *1 Cor. 1. 17.* For Christ sent me not to Baptize, but to preach the Gospel: How much was the ministration thereof too mean for our Saviour? Indeed Christ came in all humility, to be a pattern of patience unto us, and condescended to mean employments, as (*John 13. 5.*) the washing of his Disciples feet; yet alwayes he observed, (though not state) decency in all his actions, and stood much, though not on the pomp, on the propriety of what he performed; as here in his declining to Baptize any. When a Lord had signed a Letter with his own hand, it is usual with him to consign the sealing thereof to his Secretary or some other servant; so when Christ had instituted Baptism, and with his own hand confirmed the sovereign virtue of that Sacrament, it well befitted his dignity to command, and his disciples duty to perform the administration thereof.

*Object.* Grant that Christ, for the reasons by you alledged, concluded it unfitting for himself to Baptize those Infants, yet had he approved *Pedo-baptism* in his own judgement, he would have designed some of his Disciples for the doing thereof. This not done, we may infallibly infer his dislike of the same.

*Answer.* A negative argument of this nature is of no validity. No mention is made of these Infants Baptizing. Egro, they were not Baptized: we may observe a gradation in the Evangelists relating to this story, *Luke 18. 17.* mentioneth their blessing only without any manner of gesture at all used by our Saviour unto them, *Mat. 19. 15.* only

takes notice that Christ *laid his hands on them, and departed thence*, Mark 10. 16. registreth all three remarkable actions. *He took them up in his arms, laid his hands on them, and blessed them*; Saint John addeth, *chap. 21. 22.* And there are also many other things which Jesus did, *which are not written*, amongst which for ought appears to the contrary, the Baptizing of these infants might be one of them. However grant they were not formally and solemnly Baptized, yet we may observe Baptism consisteth of two parts, the *application of water*, which we may call the *body*, and the *impresson of the blessing*, which we may terme the *soul* of Baptism. The latter which indeed was the principal, was here conferr'd on babes, which shews them capable of the other, as being the lesse Spiritual part of the Sacrament.

*Object.* Sacraments ought not to be prostituted to profane persons, *Mat. 7. 6. cast not pearls before swine*; But many Infants are impious and profane, therefore they ought not to be Baptized.

*Ans.* This Objection may with equal advantage, be also enforced against the Baptizing of men arrived at years of discretion, many of them are profane in their hearts, though they cunningly dissemble the same. Hypocrites will never be kept out of the Church; Be the doors thereof barr'd and bolted never so close, they will creep in at the windows; yea, through the chinks and the crevesses thereof: As for Infants, Baptism ought to be denyed unto them if they manifested any profaneness: Till which time charity commands us to believe them not *Swine*, but *Lambs*, and capable of the Sacrament.

*Object.* Children are unable to discharge an essential requisite to Baptism: Seeing what equipage Baptism is martialled by Christs own Commission, *Mat. 28. 19, 20.*

1. *Go ye therefore and teach all Nations.*
2. *Baptizing in the Name of the Father, and of the Son, and of the holy Ghost, &c.*
3. *Teaching them to observe all things whatsoever I have commanded you.*

Here we have the safe and sure position of Baptism as God himself ordered it: It is placed in the middle betwixt

a double *teaching*, one in the *front*, and another in the *rear* thereof ; a *precedent teaching* must usher in Baptism, and the *subsequent teaching* must afterwards wait upon it ; Children therefore being incapable of this prævious and preparative teaching are incapable also of Baptism which dependeth thereupon.

*Ans.* The method prescribed here by Christ to his Apostles, was only to be used by them in their preaching to pure Pagans grown up to be men, and this their commission properly extended unto the Gentiles, *ποροῦντες ἐν μαθητεύσατε πάντα τὰ ἔθνη.*

*Πορευθέντες, Going therefore*, that is in due time leaving this land of *Palestine*, (wherein you live for the present) when you shall be accomplished with the Spirit, make your progress into far distant parts, and there *teach*.

*Πάντα τὰ ἔθνη, All Nations*, the word properly importing Heathens formerly unacquainted with God & his word. Such people must first be taught before they may be Baptized.

This text therefore may justly be charged against the *Papists* in *America*, where thousands of Natives were cruelly driven with whips to the Font to be baptized, before they were ever Catechized in any rudiments of Christian Religion, but cannot at all be objected against the baptizing of infants, the children of Christian parents ; the teaching of Heathen (and those of full age) being only intended in this command.

Thus have we given the true and genuine sense of these words, *Go ye therefore and teach all Nations baptizing them, &c.* However we will not omit another interpretation which godly Divines give thereof, consonant to Scripture phrase. They render the word *μαθητῶσατε, make disciples*, in which sense they maintain that infants are capable of *disciple-ship*, and may be enlisted therein. For proof hereof they produce *Acts 15. 10. why tempt ye God, to put a yoke upon the neck of the disciples.* Now this *yoke* was Circumcision, which some stickled so zealously for, and these *disciples* were infants eight days old on whom that Sacrament was fastened. In this sense children may be *taught*, that is, *discipled* before baptism, and so the text nothing favouring the purpose of



the objectors, though I rather adhere to the former answer, as most proper to the text.

Here will it be seasonable to interpose an admonition to parents. You see in *Christs commission* to his Disciples, the Divine method in dispensation of ordinances to Ethnicks : 1. Teach. 2. Baptize. 3. And Teach. But towards the children of Christian parents, it is, 1. Baptize. 2. Teach and pray. What is wanting in the *precedent*. Teach, let it be supplied over and above in the *consequent Teach*, to make amends for the *preparatory Teach*, before baptism (whereof infants age is incapable) let there be a *duplicate*, double your endeavours in the *confirming Teach*, so soon as they shall be able to learn. Line upon line, Precept upon precept, here a little, and there a little, dropping in instruction as the vessel is able to receive.

*Βρέφους* in Scripture, (as we have formerly observed) always signifieth a sucking child: Now it is said of *Timothy*, 2 *Tim.* 3. 15. that ἀπὸ βρέφους *from a childe* he had known the holy Scriptures; Not *when a childe*, but from a child. Infancy was the *terminus à quo*, from whence his learning of Scripture bears date: How timely did he start in the race of Religion, by the direction of his devout parents, who herein may be exemplary unto all others.

Now let parents think to cast off their care on those who are *Sponsores* or *Susceptores*, Godfathers to their children: as I deny not an ancient and useful institution of them in the Primitive times, so can I not but bemoan, that our age hath turned the same into a formality or Christian complement: *Judah* said to *Simeon*, *Judg.* 1. 3. *Come up with me into my lot, and I likewise will go up with thee into thy lot*; So men exchange and barter this office betwixt them, *answer thou for my child to day, and I on like occasion will answer for thine*, the *civility* is discharged by both, when the *christianity* too oft is performed by neither: I look therefore on Godfathers generally, as on brasse Andirons, standing more for sight then service, ornament, then use, whiles the main weight and stresse in performing the promise, must lie on the parents themselves to discharge, in *teaching* and *teaching* their Baptized Infants.

*Object.* The deaf and dumb are not to be admitted to Baptism, though adult and full grown because of their inability to give an account of their faith: But children are ranked in the same form with the deaf and dumb, therefore they ought not to be admitted unto Baptism: This is the thirty sixth and last argument, (amongst many frivolous ones) alledged by the Transilvanian Anabaptists, against the baptizing of infants, placing, belike, much confidence therein, to *hem* and conclude all the rest.

*Ans.* Both propositions are false: First, If the dumb and deaf can with sign and gestures (which nature hath made in them marvelously expressive) evidence and testify their faith, they must be admitted to Baptism, as the third Council of *Carthage* did decide. Secondly, Children are not in the same, but a better condition: Those *Mutes* after maturity, can never recover their hearing and speech but by miracle, whereas Infants naturally are capable of both in due season.

We read *Mark* 7. 32. that they brought one to our Saviour that was deaf, and *had an impediment in his speech*, not that he was only troubled with a lisping, or stammering, but that he was directly dumb, as appears by the peoples acclamations, *vers.* 37. when the miracle was wrought upon him, *he maketh both the deaf to hear, and the dumb to speak*; and generally those infirmities are twins, going both together; yet Christ discovered in him a sufficiency of faith, such as he was pleased to accept for his bodily cure.

How more comfortably then may Christian parents presume that God will graciously behold their Infants, who though deaf (that is not hearing to understand) and dumb, not able to speak, may in proceſſe of time arrive to the use of both. That God I say, who when with a favourable eye he looks for goodnesse in any heart, findeth and fixeth it there by his favourable looking for it.

Besides, such persons defective in their senses, (though full in age) may, *ponere obicem*, by their *prave dispositions* put a *bar* or *obstacle*, wilfully to defeat the effect of Baptism, and their right thereunto.

This cannot be done by infants; their very worst enemies

who deny them *actual* faith, yea, any *dispositive degree* thereunto, dare not charge them with what I may terme *positive infidelity*. As for original sin, that can be no bar, because Baptism was designed by God for the washing away thereof.

God is no Mountebank, his *receipts* do the deed for which they were prescribed: Indeed if the *patient*, (besides that disease for the cure whereof Gods *receipt* is given him) shall by his own intemperance wilfully contract a new malady, no wonder if this Physick fall short of the cure for which it was intended; But infants, not being able to draw on themselves any other sin, we cannot but in charity believe their undoubted right unto, and benefit by baptism.





## CHAP. XIX.

*Whether the Children of Profane Parents, Bastards, Exposed Children, and the Captive Infants of Pagans are to be Baptized.*

**S**OME maintain that *infancy* alone, is the *requisite* to qualifie *Infants* to be Baptized : Others upon just grounds conceive a choice must be made of the infants admitted thereunto, and those most scrupled at, fall under the following *Quaternion*.

The first are the Children of *Profane Parents*, living within the pale of the Church, such as I may sorrowfully terme *Pagan Christians* ; Christians by their profession ; *Pagans* by their notorious visible debauched conversation : Otherwise I confesse the words *pious* and *profane* in our modern *Religious Canting*, made by many words of *party* and *interest*, to cry up or decry such who in *private opinions*, or *civil concernments* agree with, or dissent from them ; The question is, if such profane Parents *alone* tender their children to baptism, and desire the same, whether or no ought they to be admitted thereunto ? I say *alone*, for if a good Grand-father or Grand-mother (the mediate Parent) survive, conjoyn with them in such a *tender*, the case is sufficiently clear, that Baptism cannot be denied unto it.

I answer. If any one, related as kinred or friend to this childe, will undertake conditionally (*viz.* if he himself live, and God bleffe his endeavours, farthen then which, parents themselves ought not to promise and cannot perform) for the education thereof, as *Judah* in another case, for the *bringing up* of his brother *Benjamin* out of *Egypt*, Gen. 43. 9. *I will*

*be surety for him, at my hands shalt thou require him, baptism ought not to be denied unto it.*

*Quest.* But suppose such an undertaker cannot be found, seeing *he who batieth* [especially Spiritual] *suretiship is sure*, Prov. 11. 15. and one may justly suspect according to the proverb, Ezek. 16. 44. *As is the mother, so is the daughter*; that such a childe will follow the vicious examples and dispositions of his parents.

*Answ.* Here I desire the Reader to call to mind (to spare my repetition thereof) what formerly Chap. 4. we have written of wicked mens sharing in the *federal right* to Circumcision. Let him also consider the Apostles words, Rom. 11. 16. *If the root be holy so are the branches.* Now the root we know is *under ground, and unseen*; and, although the immediate parents be bad, yet charity commands us to believe, that, some generations removed, the ancestors of this child (whom Divine Providence *appointing the bounds of habitation*, Acts 17. 26. would have born within the *pale* of the Church) might be holy and religious. We have a saying, *Every beggar is descended from some King, and every King is descended from some beggar.* Truer it is, that (if the pedegrees of people were strictly examined) *every pious person is extracted from some profane, and every profane from some pious ancestor*; a motive in my opinion not to deny baptism to the childe of bad parents if desiring the same. Passe we from them to *Bastards*, against whose baptizing some object.

*Object.* Bastards amongst the Jews were not to be Circumcised, which may thus be proved: It was fashionable for the mother at her purification, to present her Circumcised son in the Temple to the Lord, as may appear by the example of the Virgin Mary Luke 2. 22. But Bastards, Deut. 23. 2. were forbidden entrance into the congregation, unto the tenth generation: Therefore they were not Circumcised.

*Answ.* By the *not entring into the congregation of the Lord*, is meant, *munus publicum in populo Dei ne gerito*; let him not bear office in the people of God. Indeed *Jephthab*, though the son of an *barlot*, Judg. 11. 2. was chosen a General, because necessity constrained it; and Military offices, (where

valour alone was a sufficient qualification) were not confined to the regularity requisite to religious employments : Otherwise certain it is, first, that wantonneſſe in this kinde was too frequent amongſt the Jews ; our common expreſſion to *commit folly* with a woman, being borrowed from *Thamars* words to *Amnon*, 2 *Sam.* 13. 12. *do not thou this folly*. Secondly, that baſtards ſo begotten, were excluded Circumciſion, is what no wife or learned author durſt ever affirm.

More particularly : If the parents of baſtards publicly profeſſe their penitence to the congregation, they are remitted to the ſame eſtate they were in before the fault committed, and their children to be held as of unſtain'd extraction. Far be it from me to ſcatter any thing, which may occaſion the leaſt countenance to wantonneſſe in any. What ſaid the reſt of the *Iſraelites*, to the *Reubenites* ? *Joſh.* 22. 17. *Is the iniquity of Peor too little for us, from which we are not cleaned until this day ?* that they ſhould contract (as they ſuſpected) the guilt of a new idolatry. Is *original ſin* too little to condemn a child, but that parents muſt *double-batch* their children with guilt of their adulterous nativity ? However, for the comfort of the penitent, know that only *four females* are mentioned in our Saviour's pedigree, and all of them *ſigmatized*. 1. *Thamar* inceſtuous. 2. *Rabab* an harlot. 3. *Ruth* a *Moabiteſſe* (and therefore a dog, no ſheep of *Iſrael* :) And 4<sup>ly</sup> the wife of *Uriah*, certainly an adultereſſe, and too probably privy to the murder of her huſband. Thus Chriſt came, as for ſinners, ſo from ſinners, & thoſe noted ones, for uncleanneſſe, whoſe children notwithstanding were undoubtedly Circumciſed. As no *bar of baſtardy* can bolt out an infants right to the Sacrament, nor his benefit, by it if God will have it enter therein. Proceed we from theſe, to *exposed children*, left on bulkes and benches by their parents deſerting them, whoſe title to baptiſm ſeems doubtful, and difficult to many on this account.

*Objeſt.* The Children of thoſe who are worſe then infidels may not be baptized. But the parents of theſe children are worſe then infidels, 1 *Tim.* 5. 8. becauſe, *not providing for them of their own houſe*. Therefore they ought not to be baptized.

*Answ.* Such who out of carelesnesse or cruelty, wilfully refuse to maintain their own, are in this particular act morally worse then infidels (of whom many high Christians fall short in civil performances;) yea, worse then birds, and beasts, which hatch, and suckle their own young ones. Yet they are not in a spiritual capacity worse then infidels, as if thereby they had forfeited their Sacramental right for them, and theirs. Besides, charity herein commands us to presume the best. That these parents are not with the *Ostrich, barded against their young ones, as though they were not theirs*; but that there being a long combate betwixt their industry, and poverty, the latter at last got the conquest; and they thereby forced to leave their children to a general providence. An act which may rather be in some sort excused, then defended; yea, the cause thereof rather pittied, then the deed it self in any sort excused.

Say not, such poor parents, overburthened with charge of children, ought to complain to the officers of the Church, who (no doubt) on the discovery of their sad condition, would order their relief. Yea, it is suspicious the cause of their poverty is not excusable, whose pride is so damnable, that they would not seasonably confesse the same to such, who might, and ought to be helpful unto them. All this is confessed, with many more *grains of guilt*, which might be cast into the *scale* of the parents; but of no weight on the other side, against the children, and therefore ought not to hinder their baptism, I mean conditionally, in case they were formerly *baptized*. Here I will not instance in *exposed children*, who afterwards have proved eminent instruments of God's glory in the Church and Common-wealth; so that, *Psal. 27. 10. when their father and mother forsook them, then the Lord took them up*; yea, advanced them to high preferment: I say, I purposely forbear such instancing, lest the remembrance of the meanness of their original, should any what abate our deserved respect unto their memories.

It is fashionable in such cases (especially in popular places) for the whole parish to be *loco parentis*, and to be interpreted as the parent, for the education of such exposed children. For my own part I had rather bring oyl to, then cast water

on any charitable design. Yet give me leave, only to admonish such to take heed, that be not neglected of all, which is expected of many. It is the argument urged by *Aristotle* against *Plato's* fancy, that all children should be brought up by the care, and at the cost general of all alike, that what is every mans work is no mans work; and it is to be feared, the catechizing, and instructing such children, will not effectually be done by any, where all are equally engaged unto it, except some be eminently and particularly designed for the same.

*Children of Pagans* remain, taken from them when infants: What the opinion of the Ancients was herein, we may learn from *Fulgentius*, *De Veritate prædest. lib. 1.* who saith, *Parvulum parentibus infidelibus violenter ablatum aut furto surreptum, si ad sanctum baptismum quorumlibet Sanctorum pia charitate producat, & mox ut baptizatus fuerit de hac vita discedat, factum esse hæredem Dei, & cohæredem Christi.* That a little child violently taken, or secretly stolen from infidel parents; if by the pious charity of any Saints, it be brought to holy baptism, and by and by so soon as it hath been baptized depart this life, is made the heir of God, and co-heir of Christ.

However, because some may think this goes too far, and that a difference ought to be made betwixt children of Christian parents, who have (as *Tertullian* phraseth it) *Seminis prærogativam*, The privilege of the seed whence they spring; and those of meer Heathens: And because all things ought to be done in the Church, *decently and in order*; it is fittest and safest, that the baptizing of such infants be deferred, till they be able in their own persons to give an account of their faith. Such cautious deferring of the Sacrament, offereth no injury, nor occasioneth any danger unto them, but will tend at last to their greater advantage.

When *Mr. Cranmer*, (after Arch-Bishop of *Canterbury* and Martyr) was appointed in *Cambridge*, Poser extraordinary of the sufficiency of such who Commenced in Divinity; he denied many their Degrees for want of competent ability for the same: Some of these, compelled by their repulse to an harder study of the Scriptures, arrived at eminency afterwards (and by name *Mr. Barret* of *Norwich*)



and would commend<sup>1</sup> and extoll Dr. *Cranmer*, who by putting them back, put them forward to attain a better degree of knowledge, and perfection. If the Church bestows her *negative voice* on such children of Pagans, refusing to baptize them till responsible for themselves; they will have cause hereafter to bless God, and thank the Church for the same, when the principles of Religion shall be more firmly fastened, and the practice thereof more kindly ripened in them by such forbearance of Baptism.

<sup>1</sup> Fox Martyrol. p. 1860.





## CHAP. XX.

### *Two historical Observations, on the Adversaries of Infants Baptism.*

**I**T is worth our observation to consider, who was the author from whom, and what the company with whom this opposition of Infants Baptism began.

For the first; I find one *Balthasar Pacimon-tanus*, about the year of our Lord, 1527. first spreading this doctrine: pretending, belike, that he fetcht the first principles thereof out of *Luthers* works, which gave *Luther* the occasion to writ against him, justly to assert himself herein. This *Balthasar* was afterward burnt at *Vienna* for an Heretick.

I cannot learn what heretical opinions this man maintained, that the demerit of them should deserve death. If it were only for denying infants baptism, I conceive all the spectators at his suffering bound to have endeavoured by their tears to have quenched the fire. Indeed I would have all of his opinion burnt; but how? as *Luther* saith, *Igné charitatis*: and as *Solomon* said long before him, *Prov. 25. 22. By heaping coals of fire on their heads*, of meeknesse, and moderation, if in any competent time they might be reclaimed. Possibly *Vienna* being the Emperours Court, where the Roman faction managed all at their pleasure, some mixture of Protestant Doctrine in his opinions might sharpen the rage of Papists against him.

But it is more then suspicious, that not this, but the complication of other pernicious tenents caused his execution. The rather because we find, that the Transylvanian Ministers, Anno 1567. set forth two books, one against the *Trinity*, the

other against the *Incarnation of Christ*; and at the end of both added their *thirty six arguments* against the baptizing of infants.

Men who are dark, and conceal'd in themselves, lying at a close guard, are best discovered by their society; *Company* is the clearest comment on the text of a reserved person. True, this held not in our Saviour, being piety it self, though conversing with Publicans and sinners, for whose conversion he was sent, and ordained. But generally it fails not, but that men conjecture, and conclude the inclinations of persons, from those with whom they constantly associate. Would it not therefore make any conscientious Christians, justly wary to entertain the doctrine of Anti-pedo-baptism, when he sees it ushered into the world, with two such hideous and hellish Heresies going before it?

Some will say, there was no affinity in kindred, or familiarity in acquaintance, nor dependency of interest, but a meer casual coincidency betwixt these *three Treatises*. Who knows not, but an honest man may on the road accidentally travel with strangers, whose faces he never saw before, without any *privity* to their bad designs? For my own part I was never bred in the *school of Tyrannus*, and am loath to load the doctrine of *Anti-pedo-baptism*, with the burden of more badness than it hath of it self; yet give me leave to say, it may & ought be *taken on suspicion*, because coming in the company of two such Blasphemous books from the same Authors; yea, let it be *confined*, and *kept in durance*, until it hath cleared its own innocency, which must be done by shewing better *testimonials* for the truth thereof, than any which hitherto it hath produced.

My prayers shall be, that what is said of *Jehoniah, Jer. 22. 30. write ye this man childless*. So this error in denying baptism to infants, may not be *procreative* of any other in the maintainers thereof. May he, who binds the Sea in a *girdle of sand*, and faith to the waves thereof, *Job 38. 11. Hitherto shalt thou come, and no farther*; erect strong rampiers to bound and bank the defenders hereof, that here they may stop, stay, stand still, without making their progress into worse, and more dangerous errors. *Amen.*



## CHAP. XXI.

How we ought to behave our selves to those of a different judgment herein, in order to reclame them.

Preacht in a Sermon at *Mercers Chappel*

*Febr. 6. 1652.*

Phil. 3. 15.

*And if in any thing, ye be otherwise minded, God shall reveal even this unto you.*

I. **I**T is no less pleasant than profitable for a Christian soul seriously to consider the admirable unity and comfortable concord which was betwixt the Saints and Servants of God in the infancy of the Church, after *Christs* ascension, *Acts* 1. 14. *These all continued with one accord.* *Acts* 2. 1. *They were all with one accord in one place.* 2. 46. *Continuing daily with one accord in the Temple.* So again, *Acts* 4. 24. *Lift up their voice to God with one accord.* And again, *Acts* 5. 12. *All with one accord in Solomons porch.*

2. Some perchance may impute this their unity to the paucity and fewness of the Professours of the Gospel in that age. It is no wonder (will they say) if an handfull of men did agree, which is impossible now adays in the numerosity of many Christians. But know, that even then there were enough, even amongst the *three thousand* Converts made by

S. Peters Sermon, to furnish out (allowing a *Leader*, and *Follower* to each Faction) *fifteen hundred* several *Divisions*. No, it was not their small number, but the vigorous acting of the Spirit of unity on their Hearts which kept them in such agreement. God foreseeing, *Rents* would quickly ruine his Infant Church, bound them together the faster in the *hand of Peace*.

3. But alas, this unity was too fine ware to have much measure thereof. The virginity of it was first lost, *Acts* 6. 1. about a money-matter, (and money we know parteth the dearest friends, many differences arising about the question, what should be *jure divino*, and what *jure humano*, but more about *meum* and *tuum*) the unequal [conceived] distribution of the *collection-money* for the Poor. The Heathen Philosopher bitterly inveighed against the *Schismatical Number of Two*, which durst make the first defection, and departure from the intireness of *One*. But we have too just cause to bemoan this unhappy difference, which first *brake the Ranks*, made the first jarring in the musick of the Primitive Church.

4. The second sad difference was, *Acts* 15. 1. about the unseasonable and unreasonable pressing of *Circumcision*, by some as absolutely necessary to salvation, *Except ye be circumcised after the manner of Moses, ye cannot be saved*.

5. The third dolefull falling out, we finde in the same Chapter, *v.* 39. being so much the sadder than either of the former, because happening not betwixt infirm and ignorant (though pious) people, but those, who for grace and knowledge were most eminent, and formerly had been familiar and intimate bosom-friends, *Paul* and *Barnabas*. Then the Devil endeavoured to deal with Gods Church, as *Sampson* served the Temple of *Dagon*, *Judg.* 16. 29. *He took hold of the two middle pillars, upon which the house stood, and on which it was born up*, and no doubt by shaking and clashing them together, had shattered the whole Fabrick, had not divine providence prevented it, sanctifying their *division* into the *multiplication* of the Gospel.

6. It is enough to satisfie, (if not to surfeit) us, to insist onely on this *first three*, these *original* dissensions in the

Primitive Church, which ever since have too truly been copied out. As lately in the *Acts of the Apostles*, we often met, *with one accord, with one accord*, with one accord; so looking into their *Acts*, who (though no Apostles) are *Christians*, we more frequently finde, *with many discords, with many discords, with many discords*, such their dissenting in opinions, and disagreeing in affections. It will therefore be a seasonable subject for us to treat of, how we ought to behave our selves to such Brethren as for the present dissent from us in judgment, and what hope we may justly conceive of their future agreement with us. Hearken herein to my Text, out of which we may extract, not onely counsel what to do, but also comfort what to hope in this kinde. *And if in any thing, ye be otherwise minded, God shall reveal even this unto you.*

7. The words, (though short in themselves) contain the *Unhappiness*, and the happiness of the Servants of God. And know to your comfort, the Unhappiness is first, and the Happiness comes after, to close and conclude all; and *and all is well that ends well*, yea the unhappiness is but *suppositive*, what *may be*; the happiness *positive*, what *shall be*. The unhappiness, is this, a possibility of good men in matters of religion, to be otherwise minded one from another. The Happiness is a gracious Promise, that such who erroneously dissent, from their Brethren, shall in due time agree when the Truth shall be revealed to them.

In the supposition the *Emphasis of* } *And if in ANY thing.*  
two words must be examined. } YE.

8. *Ye*, that is, literally, *ye Philippians* in the pale of Gods Church. However let us give this *Ye* the true dimensions thereof. Let us not extend it too far as to include Pagans or such pretended Christians, as willingly overturn all the foundations of Religion. Nor let us contract this *Ye* too small, as to confine it to the *Philippians* alone, which reacheth all Christians, though dissenting in the superstructures, consenting in the Fundamentals of Religion. If there be a *Ye* or a *Your* in all this Epistle, to the *Philippians* (as Chap. 4. 5. *Let your moderation be made known to all men*) which enjoyneth any precept, certainly all Christians, as well as the

*Philippians*, are obliged and engaged to the performance of it; at their own pain and perill of the neglect thereof. Wherefore by the same rule of proportion, Every Christian may justly claim a right and interest in all promises made to the *Philippians*, and this among the rest the Revelation hereafter of truths unto them, hitherto concealed from them.

9. *And if in any thing.* Any thing. Far be it from us to shrink a larg Text with a narrow comment S. *Paul* sayeth *any thing*, let not us say something, Be they *otherwise minded*, in matter of *Faet*, or of *Faith*, or of *Doctrine*, or of *Discipline*, what ever it be, (for it needs must be *nothing*, which comes not with the reach or compass of *any thing*) God will reveal it unto them. Here let us take notice, what was the last matter, which immediately moved S. *Paul* to fall on this expression.

In the foregoing *verses* S. *Paul* had propounded a Riddle or seeming contradiction to flesh and blood; for he had said.

Verf. 12. *Not as though I were already perfect*, &c.

Verf. 15. *Let us therefore as many as be perfect*, &c.

That perfection which first he denied in himself, presently he avoweth both in himself and many others. This Riddle it seems it would not sink into the Heads of some of the weaker *Philippians*, how the same Person at the same time should be imperfect in deed, execution, performance, yet perfect in desire, intention, endeavour. But well it is for us, that some amongst the *Philippians*, through ignorance were otherwise minded, whose error herein gave the happy occasion to S. *Paul*, from Gods mouth to pronounce this comfortable promise, both to them and us and all dissenters, that *if any be otherwise minded, God will reveal even this unto them*.

10. DOCT. *Godly men as long as they live in this world will dissent in many matters of religion.* The reason is, because none know either *Perfectly* or *Equally*, in this life. Not perfectly, 1 Cor. 13. 12. *Now we know in part*. Not equally; for though men understood *imperfectly* in this life, yet if all understood *equally imperfectly*, upon the supposition of equal *ingenuoufness* to their *Ingenuity* (that is, that they would readily embrace what appears true unto them) all would be of the same judgment. *But alas, as*

none sees clearly, so scarce any two see equally some are *thick-sighted*, some *short-sighted*, some *pur-blind*, some *sand-blind*, some *half-blind*, and the worst of them (blessed be God) better than *stark-blind*. These different degrees of sight, cause the difference of judgment amongst Christians.

11. A sad instance, hereof, we have in the differences about the Sacraments of *Baptism* and the *Lords Supper*. What by divine goodness was intended and instituted to unite and conjoyn Christians, hath by mans frailty, and Satans subtilty been abused to make many Rents and divisions. About the time when, the Parties on whom, the manner how, Baptism is to be administred. But where Baptism hath divided her *Thousands*, the Lords Supper hath divided her *Ten Thousands*.

12. Amongst all the ordinary pot-herbs which grow in Gardens none more wholesom than sage, (especially at some-times of the year,) whose Latine name *Salvia*, carrieth much of *health* therein. Whereupon it is, that the envious *Toad* commonly resteth it self under the roots thereof. Spitefully to impoison that which otherwise is so usefull for mankind. Satan being sensible of the great good which generally may redound to men by the charitable receaving of the Lords Supper, hath imbittered it with discords and dissention, betwixt Papiests and Protestants about Transubstantiation; *Lutherans*, and *Calvinists* about Consubstantiation; *Calvinists* and *Calvinists* about the gesture of genuflection and Persons to be admitted to the Sacrament. And thus mens dissenting in judgments being too plainly proved, arising from their proness to err, come we now to the gracious promise of their information in the truth, *God will reveal even this unto you*.

13. See here S. *Pauls* charity. He sayeth not, let him be *Anathema Maranatha*, or let him be *cast out of the Synagogue*, or let him be to you as a heathen or a Publican but onely *God will reveal even this unto him*. Here take notice of S. *Pauls* different proceedings with three sorts of people. First, with thee *otherwise minded* in my Text, such, who though not *Orthodox*, are peaceable in *Israel*, and err onely in the lesser and ligher points of Religion. For these, no punishment



capital, or corporal, no penalty of pain, or shame in purse or person, but onely a patient expectation of their amendment, with a comfortable promise of the same.

14. Secondly with such as *make shipwrack of faith and a good conscience*, understand it onely in relation to their own *adventure* therein, maintaining Doctrine destructive to Salvation. Of these were *Hymeneus* and *Alexander*, 1 *Tim.* 1. 20. *Whom he delivered unto Satan*, that is (as it is generally expounded) by Church Censures cut off from God in the *visible Church* and then being cut off from him, we know to whose share they do fall.

15. Thirdly, to such, as not content to confine their damnable errors to their own bosom, are active to infect others therewith: of these he speaketh, *Gal.* 5. 12. *I would they were even cut off that trouble you.* In which phrase surely more is imported than a bare Excommunication. For that spiritual Artillery S. Paul ever carried about him: why then should he *wish* what he could *work*? *desire* what he could *do*? if so pleased. It is probable therefore that he could have wished them cut off with temporal death.

16. Here we say nothing of such Doctrines as bear *Heretic* and *treason* impaled together, pregnant with Sedition to raise tumults in a State. These we leave to the cognizance and censure of the civil Authority; and shall proceed on the promise of the Revelation of truth to the first sort of dissenting brethren.

17. *Quest.* What more Revelation still? When shall Christians come to an end? When shall we say, *It is finished*? When shall they certainly know the full measure of all which they are to believe and practice as necessary to salvation?

*Ans.* Here be it premised, that the *Philippians* at this time wherein S. Paul wrote unto them might expect extraordinary Revelations, (and those *additional* to the Scripture then in being) on an account more probable to receive them, than any now a-days can expect the same. For when S. Paul wrote this Epistle, some of the Gospels (and particularly that of S. *Johns*) were not yet penned, which though placed before the Epistles (as containing the History of our Saviours life which was first in time) yet were written after-

wards. But seeing long since the Canon of the Scripture is compleated, yea, *signed* and *sealed* by God, and delivered to mankind, it is not onely vain, but wicked for men to look for more Revelations, of such things which men ought to know and believe to their salvation. But to answer the question more particularly.

18. There are two sorts of Revelations.

One doth *revelare credenda*, reveal those things which we are to believe.

The other doth make us *credere revelatis*, more quickly and firmly assent to what hath formerly been delivered in the Scripture.

The first sort of Revelations are ceased in this Age. As for the second sort we may look for them, pray for them, and labour them, as which God hath promised to bestow, and which the godly daily receive. Such Revelations our Saviour gave to the two Disciples travelling to *Emaus*, *Luke 24. 27.* *When he expounded unto them all the Scriptures.* And in the same Chapter, *v. 45.* to the rest of the Disciples. *When he opened their understanding, that they might understand the Scriptures.* He made not the Scriptures *more*, but more plain unto them; not larger, but clearer unto them. Such a Revelation is intended in the text, to make erroneous persons more clearly to apprehend, and more firmly to adhere to the truth in Gods word.

19. But *quando*, *when*, and *quousque*, *how long* Lord *holy and true*, how long shall thy servants go on in their errors and ignorance? When shall they without fail receive this promised Revelation, to have the truth manifested unto them. I answer, my text (beloved) hath not told the time, and therefore I cannot tell it you. You will say, If the text had told the time, you could have told it me. Be it so, and now both you and I must contentedly be ignorant thereof. Yet, not to satisfie the curious, but the consciencious so far as I may, I will more than conjecture that the punctual time, when this Revelation shall be made.

20. Of all the years of thy life, in that year, moneth, week, day, hour, minute, and (if any will be so hypocritical as to subdivide minutes) in that moment wherein the hid

providence of Heaven shall discover to be most for Gods glory, and for thy good. Thou canst not wisely wish it to be any whit before that time, and I do confidently assure thee, it shall not be any whit after it.

21. And yet I dare not be over confident to promise thee, that such Revelation of the truth shall certainly happen to thee in this life. Many of Gods good servants have gone to the grave with grievous errors which they have maintained. Yea, it is no absurdity to maintain, that the blessed in Heaven are as yet ignorant of many truths, and that there shall be an accession unto them, as of glory, so of knowledge in the Day of Judgment. Yea, many things of Gods proceedings shall not be revealed unto them, untill *Rom. 2. 5.* the day of the Revelation of the righteous judgment of God.

22. *Quest.* But suppose it be never at all revealed unto a man, what is to be conceived of his final condition who liveth and dieth a stiff defender of a *damnable doctrine*?

*Ans.* Give me leave in the first place to distinguish of *damnable doctrines*, a phrase acceptive of two senses. If *damnable* be taken *passively*, for that which ought to be *damned* or *condemned*, then every error is in it self a *damnable* error. Discretion adviseth us to refuse not onely poyson, but unwholesom food; and we ought to condemn a falshood *quatenus* a falshood, though it may be consistent with salvation. But if *damnable* be taken *actively* (in which sense it is used, *2 Pet. 2. 1. Who privily shall bring in damnable Heresies, even denying the Lord that bought them*) for that which *damneth* or *condemneth* the maintainer thereof, then onely *fundamental* errors in Religion are *damnable doctrines*. This premised, we answer to the question, Gods goodness so keepeth his servants, that he will not suffer them to fall into *damnable* errors in the last and worst acceptance thereof. As for smaller errors, which deserve to be condemned, but are not so pestilent as to destroy the maintainers thereof, they are pardoned through the mercy of God and merits of *Christ*, on the death-bed of such as defend them.

23. All good Christians pray with *David*, if not in the same words, to the same sense, *Psal. 19. 18. Cleanse me*

from my *secret sins*. Whereby is meant, not onely such sins, as we desire and endeavour to hide and keep secret from men, but also such as are hidden and kept secret from us, such our *ignorance* as not to *know*, or *self-love*, as not to *acknowledg* them to be sins. Now all such errors consistent with salvation are remitted unto the maintainers thereof, under the mass, bulk, and heap of *secret sins*, though they be not, and indeed cannot be particularly repented of, because concealed from him, who committeth them.

24. Come we now to shew how men ought to prepare their own hearts for the more speedy receiving, and sure retaining of such *Revelations*. Say not, all such preparations are useless. The Dove of the Spirit will not build in a Nest of this making, but in one of her own providing. For such previous disposing of our selves is acceptable to God, and will expedite the coming of *Revelations* unto us. Indeed in the first act of Conversion we are purely passive, and can in no degree prepare our selves being *dead in trespasses and sins*. But being once freed by grace, we are free; and may, and must by lawfull means move Gods Spirit to move us, according to S. Pauls counsel, 2 *Tim.* 1. 6. *Stir up the grace of God that is in thee.*

25. First, divest thy self of *Pride*. What saith Solomon: *Prov.* 13. 10. *Onely by pride cometh contention.* Onely by *pride*, as if such were the *pride* of *pride*, that it scorneth and disdaineth to admit a *partner*, or *fellow-cause* with it self to cause contention. And although *pride* sometimes be pleased out of state, to accept of other vices in raising of Discords, yet still she preserveth her self Paramont, making use of all the rest onely as subservient unto her.

26. Now proud men create to themselves two needlesse fears, which make them so obstinately embrace their errors. The first is, that if they alter their opinions, they must confess that formerly they have erred, which confession stabbeth *Pride*, (and *Pride* is dextrous in stabbing others) under the *fifth rib*. For all men by nature desire to be, and to be accounted *petty Popes*, having the *spirit of infallibility* fastened unto their *chairs*, so that their opinions shall pass for oracle of undeniable truth.

27. The other is, that they shall be branded by men for levity and inconstancy, if once they offer to change their judgments. This makes many of them to say sullenly and furlily with *Pilate, John 19. 22. What I have written I have written.* What I have said, I have said ; what I have done, I have done ; what I have defended, I have defended ; I will not abate an ace, remit a tittle, recede an hair from my former opinions. Whilest others turn as fast as the Weathercock, I will stand as firm as the Steeple, the rather because otherwise I shall incur the infamy of inconstancy.

28. Whereas let it be but seriously considered, and the renouncing of an error which we formerly maintained, argueth not frailness but firmness, not levity but constancy in us. For this is or ought to be the grand and general resolution of all Christians to imbrace any truth, which appeareth unto them out of the Word of God. Wherefore when a Christian renounceth a particular error, this is not inconstancy ; because crossing the late and lesser boughs, but it is constancy ; because concurring with the first and fairest Root of his Resolution, namely, always to those with the revealed truth.

29. This hath been the practice of pious people in all ages. The hand of *S. Augustine* never seemed so fair and so handsom, as when he wrot backward, I mean, when he wrot his *Retractions*. Pale faces, which otherwise are well proportioned, never look so lovely, as when they are casually betrayed to a blush, which supplies that colour in their cheeks which was wanting before. Good men who once maintained an error, never appear more amiable in the eyes of God and the godly, as when blushing with shame (not to be ashamed for) at the remembrance of their former faults, which maketh them more thankfull to God, more humble in, more carefull over themselves, and more charitable to others.

30. Well in the first place devest thy self of pride, and know that *David* tels us, how all those ought to be qualified, whom God intendeth to teach, *Psalm 25. 9. The meek will he guide in judgment, and the meek will he teach in his way.* The proud are improper to be Gods Scholars,

who conceive themselves able to be his Teacher, and wise enough to instruct him.

31. Secondly devest thy self of Passion, than which nothing more prejudicial to the judgment. Fire is accounted an hurtfull object to the eye, as water is esteemed an helper thereof to look upon it, comforting and uniting (as the other scattereth) the visive beams. What then when the beholder is all fire, I mean all passion and choller, is it probable that during this temper, the spirit will descend upon him? Observe the carriage of *Elisha*, 2 K. 3. 15. (being in an high rapture of anger with *Joram* King of *Israel* for his submissive applications unto him in his distress when he and three Armies were likely to die of thirst) and now saith he, bring me a Minstrel namely, by Musick to pacifie himself and to dispose his soul for the regular reception and solemn entertainment of the spirit, which accordingly came to pass *when the Minstrel played the hand of the Lord came upon him.*

32. See we here in the first place, that it is lawfull to use all good means to invite the Spirit to descend upon us. *The Spirit of the Prophets*, was never *so subject to the Prophets*, as to come at their call and command. Secondly though *Eshibah* in anger for the man was holy anger (justly offended with King *Joram*, for making Idolatrous Priests his *choise* in prosperity, and Gods Prophet his *refuge* in adversity) yet he was sensible to himself, that he was disturbed and discomposed therewith. And though the cause of his anger was just, and *matter* of his anger commendable, yet possibly the *measure thereof*, might be faulty, (*Elisha* being like *Elijah*, and *Elijah* *subject to the passions as we are*, James 5. 17. And He might see in himself (what others saw not in him) that he was too much transported with passion, and perchance did too much insult on the present perplexity and extremity of King *Jehoram*. Wherefore conceiving that He in *the still voice*, would not come to one in so loud a *passion*, he calls for a Minstrel, so to reduce, pacate, and compose his Soul, that it might return to a quiet temper: Whence it plainly appears, what an enemy Passion is generally to the receiving of Gods Spirit, and that all those which desire a Revelation of the truth unto them, must labour to devest themselves thereof.

33. Thirdly devest thy self of Covetuousness. Here take notice, how easily men are perswaded to embrace those opinions (though never so erroneous,) which bring in profit unto them : for instance ; One with weak sinnews of *Logick*, & worse colours of *Rhetorick* will quickly perswade a Countryman to be a convert in this point, that he is bound to pay Tithes to his Minister.

34. On the other side it is hard to wean men from sucking on those Opinions which are sweetened unto them by commodity. *For by this craft we get our gain*, Acts 19. 25. No wonder if the Pope zealously maintaineth Purgatory, seeing that Purgatory so plentifully maintaineth the Pope. The same may be said of other lucrative errors in their Religion, Pilgrimages, Pardons, Prayers to the Saints, Prayers for the dead, &c. *Scylla omnes suos divitiis implevit*, it was the policy of that cunning Senatour to enrich all of his party tyed by their purse-strings the faster unto him ; whereas the Antifaction of the *Marians* being nothing so well monied by their Patron cleaved not so stedfastly unto him. Gainfull errors soon gain and long keep such as desire them ; whereas speculative opinions which terminate onely in the brains having little influence on mens practise and less on their profit are nothing so taking of men, and nothing so tenacious of them.

35. As for the error of such as deny the Baptizing of Infants, we have cause to conceive the greater hopes of their returning to the truth, because that their Opinion can not make them a *tbred*, or a *shoolachet* the richer by the maintaining thereof. *Tully* saith of our *Brittainy* in his time, (when *Cæsar* rather discovered than conquered it) that it had naturally, *Ne micam auri aut argenti*, not a crum of gold or silver, as within the bowels of the earth thereof. So may I say of the Doctrine of *Anti-pædo-baptism*, it is a bare and poor opinion, *Gold and Silver it hath none*, and therefore, (alone of it self) is never probable to enrich the patrons and defenders thereof.

36. And as yet *Tully* : went a little too far, in condemning *Brittain*, as utterly devoid of Silver oar, and is disproved by the industry of our Age, which some years since hath dis-

covered Silver mines in *Wales*, so possibly this opinion may be more advantageous to the defenders thereof, than is obvious to the eye of every common beholder. It may be it may make them more capable of preferment, and that either they are or conceive themselves to be in a better proximity to advancement by maintaining thereof as more favourably reflected on than others; as if this opinion gave the most real testimony of their good affections to the present government, whereby they apprehend themselves: the next *reversions* to preferment I believe they mistake themselves therein, and that no such partiality is in the present state. However let them examine their own souls and divest themselves, of covetousness in case they be conscious to themselves that expectation of profit inclines them to this opinion.

37. Come we now to Positive counsels, what we ought to perform. And here I am afraid some will be offended at the simplicity & plainness of them. There is a book entituled, *De medicinis facile parabilibus, of medicines which may easily be procured*, and very good for such which take Physick in *forma pauperis*. Yea generally it is conceived nothing so much detracteth from the worth of those medicines, as the cheapness and commonness thereof, so that if we did but fetch from the *East Indies*, what now groweth in our gardens, it would then be accounted a precious Drug which now we esteem a common Potherb. In like manner I fear that these our counsels, shall be undervalued for the usualness and obviousness of them. If a Soul-Mount-abank, should prescribe such new-fangled means, which was never heard of before, he should get more patients than all the grave Physicians of the City. However we will adventure to prescribe these plain means which God hath prescribed unto us.

38. First, pray to God, that he that openeth and no man shutteth, and shutteth and no man openeth, would be pleased in his own due time to reveal all necessary truths unto thee. Secondly, be diligent in reading Gods Word. *Luther* did profess that when he first began to write against the Pope, many fancies were put into his head, plausible to



flesh and blood, but groundless on Scripture, which made him daily to pray, *Domine in verbo, Domine in verbo*, Lord teach me in thy Word.

39. Thirdly, be carefull in keeping the Lords day, not with any superstitious but godly observation thereof. On what day did God reveal the *Revelation* to S. *John*? On the Lords day, *Rev.* 1. 10. Thus Princes use to bestow their Boons, and confer their favors chiefly on those days, which more properly are called their days; as on the Anniversaries of their Births or Coronations. Fourthly, Repair to the place of Gods Publick Service. Fifthly, as the Magistrate bears not the *Sword* in vain, the Minister bears not the *Word* in vain. But least we Ministers should seem to plead our own cause herein we leave this to God to plead for us.

39. *Object.* But some erroneous persons will be ready to say unto me, as the young man did to our Saviour in the Gospel, *All these things have I done from my youth.* I have constantly prayed, and carefully read, and conscientiously kept the Lords day, and diligently repaired to the publick Ministry, and have endeavoured to devest my self of pride, passion, and covetousness, and yet no error is revealed to me, which I formerly maintained. Hereupon I conclude my self to be in the right. Our *English* Proverb, as it hath much of rudeness, so it hath no less of truth therein, *One is not bound to see more than he can.* And I conceive I am in no error, because I follow my present light, and all the means of your prescription have made no alteration on my understanding.

40. *Ans.* Give me leave to be jealous over these Objectors, with a godly jealousy. I expect not the validity of my Receipts prescribed, but suspect their effectual application thereof, whether or no they have sincerely practised the same; this I am sure, as *men* can scarcely (for the main) give *other*, so *Angels* can give no *better*.

41. And here I shall deceive their expectation, who conceive that on the ill success of the former Receipts, I should proceed to prescribe other means, whereby a brother dissenting from the truth, shall be reclaimed unto it. Onely I

remember a passage of *Elijah*, 1 *Kings* 18. 34, when according to his command, they had once poured water upon the Altar, *And he said, Do it again, and they did so the second time; and he said, Do it the third time, and they did it the third time also.* The next seven years, (if thou livest so long) pray, reade, keep the Lords day, attend on Gods publick Ordinance, and in case the truth be not then revealed unto thee, the next seven years (if thou livest so long) do the like. I have no alteration, but a meer repetition, of what already hath been prescribed: and therefore we proceed to give instructions to such who by the benefit of these means are actually reclaimed from their errors. A word or two how they should behave themselves.

42. First, practise our Saviours precept to *S. Peter*, *Luke* 22. 32. *When thou art converted strengthen thy brethren.* Never conceive thy self in the *peaceable possession* of a truth, untill such time as thou hast imparted it to others: the rather because it is more than probable, that by thy example, (if of any eminency) thou hast invited others to, or confirmed others in their errors: and therefore in civility and Christianity thou stand'st obliged to undeceive them.

43. In *Hungaria* they have a custome, that a Gentleman wears so many Feathers as he hath killed *Turks*. And truly, a *Feather* may pass for the lively Emblem of the glory of this world, wagged with the winde, and lighter than vanity it self: Alas, what a toy is a Feather? It is real happiness indeed, *Dan.* 12. 3. *They that turn many to righteousness shall shine as the stars for ever and ever.*

44. But O how glorious in Heaven will *S. Peter* appear? who at the preaching of one Sermon gained *Acts* 2. 4. *three thousand souls.* What a Constellation, what a Firmament of stars will he alone be?

45. See the *pathetical expostulation*, and the *ingenuous confession* of *S. Paul* before King *Agrippa*, *Acts* 26. 8. His *pathetical expostulation*, *Why should it be thought a thing incredible with you, that God should raise the dead?* His *ingenious confession*, *I verily thought with my self that I ought to do many things contrary, &c.* How freely and fully doth he acknowledge his fault, labouring to lessen the

errours of others by the alleading the example of his own former infirmities.

46. This wrought so far with *Agrippa*, that it made him a *Demi, Almost a Christian*. *Paul* did both in his own and *Apollos* part to plant and water, but God was not pleased.

47. Who knoweth what may come to pass? Happy *Musick* if in like manner we might but live to hear some of our, yet dissenting brethren, after their returning to the truth, to argue the case thus with those which as yet remain in their errours. How ought they to counsel others to the truth, and *Paul*-like, to comfort them with their own Precedent, that such as err may seasonably be reclaimed.

48. Come we to shew how the standers by, and all other *orthodox* Christians ought to contribute their assistance to the reclaiming of their erroneous brethren to the truth. *Hippocrates* speaking of Cures, faith, that all parties concerned must lend their assistance, as the *Physician, Patient*, and *οἱ παρόντες, those that are present*, (conceived related to the sick man) must all lend their assisting hand to the work. So in spiritual Cures, even the spectators (idle ones Christianity allows none) are parties, and must contribute their help in so good an employment. For whom these counsels are proper.

49. First, load them not with opprobrious Language, of *Hereticks*, and the like. Be more charitable in thy words to them, and thoughts of them. Though they should account us *Dogs*, let us account them *Sheep*, but what *Sheep? wandering Sheep*. Though they esteem us *Bastards*, we will esteem them *children*, but what *children? prodigal children*. We will think better of them than they think of us, (though not so well as they think of themselves) and no discreet person will conclude, our faith the worse, because our charity is the more.

50. Secondly, widen not the wound betwixt us, to make it worse than it is. And if thou hast occasion to state the controversie betwixt us and them, deal fairly in the matter. Do not paint them of a blacker complexion than they be, neither represent their opinions partially to their disadvantage.

51. Here under favour I conceive, that it is fit at a

Disputation in the Schools, to charge them home, with all the dangerous or absurd Consequences, which result naturally from their erroneous opinions. We may bring a just *action* against them, and at the *suit* of *Logick* arrest them for maintaining such abominable Consequences: we may lay the ugly *Brats* at their fathers doors, that they may have the shame and pain in getting them, the cost and charge to provide for them. *As is the Mother, so is the Daughter.*

52. But in case our *dissenting brethren* shall disclame such Consequences, and sincerely from their hearts detest and abhor such damnable Deductions which notwithstanding naturally and inevitably flow from their own erroneous principles, I conceive that though they may be prest with such consequences in the Schools they may not be charged with them *in foro conscientiae*. But that onely they are answerable to God for the primitive error, and not for such derivative ones, which notwithstanding are the undoubted off-spring thereof.

53. Lastly, when they shall recant their errors, willingly, cheerfully, greedily, give unto them *Gal. 2 9. the right hand of fellowship*. Indeed the *left hand* by *vulgar tradition* which are otherwise minded in the matter of *Infants Baptisme*, God will reveal even this unto them. *Amen.*

FINIS.



[“So live, that when thy summons come to join  
The innumerable caravan which moves  
To that mysterious realm where each shall take  
His chamber in the silent halls of Death,  
Thou go not like the quarry slave at night,  
Scourged to his dungeon ; but, sustained and soothed  
By an unfaltering trust, approach thy grave  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams.”

W. C. BRYANT, *Thanatopsis*.]

TWO  
Sermons :

*The first,*  
COMFORT IN CALAMITIE, teaching  
to Live well.

*The other,*  
THE GRAND ASSIZES, minding to  
Dye well.

BY  
THOMAS FULLER,  
*B. D.*

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LONDON,  
Printed for *G. and H. Eversden*,  
and are to be sold at the Sign of the  
*Greyhound* in *Pauls Church-yard*.

1 6 5 4.

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[“The garlands wither on your brow—  
Then boast no more your mighty deeds ;  
Upon Death’s purple altar now,  
See where the victor victim bleeds !  
All heads must come—  
To the cold tomb—  
Only the actions of the just  
Smell sweet and blossom in the dust.”  
JAMES SHIRLEY, *Death’s Final Conquest.*]



## [Introduction.



THE year 1654 was one of literary activity on the part of FULLER. The *Comment on Ruth*, which had been composed so many years before, and delivered in the form of sermons, was now committed to the press, and with it the two sermons on special occasions, *Comfort in Calamitie* and the *Grand Affizes*. It was issued in two forms; the title-page of one reading *A Comment on Ruth; together with two sermons: the one teaching how to live well. The other minding how to Dye well.* By THOMAS FULLER, B.D. London, printed for G. and H. EVERSSEN, and are to be sold at the Greyhound in S. Paul's Churchyard, 1654. The other issue of this edition had the title-page given in facsimile, p. There is a copy in the Bailey Collection with both title-pages.

The *Two Sermons* are dedicated to Lady ELIZABETH NEWTON. This lady was the daughter of Mr. THOMAS MURRAY, the lay Provost of Eton, who was the tutor of CHARLES I. Her husband, Sir HENRY NEWTON, Bart., was a fellow-student of FULLER at Cambridge, and, like him, contributed verses to the University collection entitled *Rex Redux*, 1633. Such exercises were not always a genuine proof of literary ability or sympathy, but in the case of NEWTON there was an inheritance of learning, for his father, Sir ADAM NEWTON, was Dean of Durham and tutor to Prince HENRY. As a reward for his services the Dean was created a Baronet in 1620, and had a grant of the manor of Charleton in Kent. Here he built a "noble mansion," and designed to have re-edified the parish church, but dying in 1629 left that project to be completed by Sir DAVID CUNNINGHAM, Mr. NEWTON (his brother), and Mr. PETER NEWTON (Gentleman Usher to King CHARLES), "who have most amply discharged the trust, and in a manner new built a great part thereof, and erected the steeple new from the ground, and furnished it with a new ring of bells, decorating the said church without and within that it surpasses most of the shire." The second baronet, Sir WILLIAM, died unmarried, and was succeeded by his brother, the husband of FULLER's patron. On the death of his cousin, JANE PUCKERING, Sir HENRY inherited the estates of his uncle, Sir THOMAS PUCKERING, whose



family name he assumed, and took up his abode at the Priory, Warwickshire. He was a Cavalier, and was present at the battle of Edge Hill, and represented Warwick in the Convention and Long Parliaments. After the Restoration he was Paymaster-General of the Forces. He maintained the character of the old English gentry for hospitality and almsgiving, the poor rarely leaving his gates unfed. He was also noted for his kindness to those impoverished Cavaliers whose services to the Crown in its time of danger went often unrewarded by CHARLES II. When he died in 1700, at the age of 83, his estates devolved by settlement upon Lady JANE BOWYER, who was his wife's niece. But though no issue survived from the marriage of Sir HENRY and Lady NEWTON-PUCKERING, they had a son apparently of great promise, HENRY NEWTON-PUCKERING, to whom FULLER dedicated a section of the *Church History* (bk. xi. sec. 3). After recalling the learned ancestry of the young man FULLER adds, in a strain of dignified exhortation on *noblesse oblige*: "If you be not more than an ordinary scholar, it will not be less than an extraordinary disgrace. Good is not good, where better is expected. But I am confident, if your pains be added to your parts, your prayers to your pains, God's blessing will be added to your prayers to crown all with success."

Such was the family to whom FULLER offered his *Two Sermons*, and it appears that he was on terms of intimacy, and had often been invited to visit them, and to preach for them. This he had not been able to do, and so sends the sermons. "May your ladyship now be pleased to see what you expected to hear, and read what I intended to speak. The first of these sermons was designed for your Fore-Noones, the latter for your After-Noones Repast." But although we have FULLER's testimony that they were written to be preached at Charlton, they were not allowed to be unused, for *Comfort in Calamities* was preached "upon a special occasion" in St. Clement's, East Cheap, and the *Grand Affizes* at St. Mary's, Cambridge, though the precise date and occasion are unknown. The last is conjectured to be an affize sermon. In the first sermon he discusses the duty of religious people if "the foundations of religion (so far as they are destroyable) should be destroyed," but is careful to disclaim the intention of applying that description to the time when he was preaching—a time when he thinks a stay had been made to proceedings that would otherwise have brought the country to a sad condition, "so that the Lawyers might even have drawn up the will of expiring Divinity, and the Divines performed the funerals of dying Law in this nation." He urges the duty of a modest protestation of innocence and non-complicity. Further, that each man should keep up the destroyed foundations in his own house. Rarely has a lover of the Golden Mean fallen upon days so difficult as those in which FULLER lived.

The *Grand Affizes* amply confirms the conjecture that it was intended to be delivered before an Affize Assembly. The story of Sir JOHN CHAMPNEYS, who built a tower to overlook his neighbours houses and afterwards became blind, were known from SPENCER's *Storehouse* (No. 1605, p. 554), was one that FULLER employed in preaching at St.

Botolph's in 1653. The account of Sir JOHN DODDERIDGE, who, whilst an oracle of the law and keenly observant of evidence and argument, had so little the appearance of attention that he was styled "the sleeping judge," would appeal to FULLER's legal hearers, whilst there is a startling originality in his application : "Wicked men in like manner, erroneously conceive God to be a sleeping God, chiefly on this account, because of the long impunitie of notorious offenders. . . . But God in due time will soundly confute men's mistake herein, and appeare what He is, a slow but sure Revenger of Malefactors in the day when the books shall be opened." The warning against small sins is also characteristic. "Who would think that a penny a day should within the compasse of a yeare amount to more than thirty shillings? It is incredible; how insensibly many small sins greater and inflame our reckonings, and therefore let us beware thereof." One passage shows that a "project" for writing letters in duplicate was then "propounded upon the Royal Exchange." FULLER was doubtful whether this would be achieved, but he applies the simile to the actions of Man as written at once in the book of Conscience and in the Divine Book of Record. A.]



{“ False world, good night, since thou hast brought  
That hour upon my moon of age,  
Henceforth I quit thee from my thought,  
My part is ended on thy stage.

\* \* \* \* \*

I know thy forms are studied arts,  
Thy subtil ways be narrow straits ;  
Thy courtesy but sudden starts,  
And what thou call'st thy gifts but baits.

\* \* \* \* \*

And knowing this should I yet stay,  
Like such as blow away their lives,  
And never will redeem a day,  
Enamoured of their golden gyves ?”

BEN JONSON, *To the World. A farewell for a Gentle-  
woman, virtuous and noble.*]



To  
The Right Worshipfull,  
and deservedly Honoured, the  
Lady Elizabeth Newton,  
of Charleton in  
Kent

Madame

**S**Aint Paul in the first to the Theffalonians, chap. 2. vers. 18. saith unto them, I would have come unto you once and againe, but Satan hindred us. I may make use of the former part of his Expression, applying it to my frequent Intentions to visit the Place of your Abode, and bestow some Spirituall paines therein.

But I must not play Satan with Satan, be a false Accuser, to charge on him the frustrating of my Design (though generally he be a Back-Friend to all good Desires) but must justly impute it to my owne manifold avocations.

May your Ladyship now be pleased to see what you expected to heare, and reade what I intended to speake. The first of these Sermons was designed for your Fore-Noones, the latter for your After-Noones Repast.

I am confident you will not measure my respect to you to be the lesse, because the benefit to others may be the greater by

*publishing thereof; and request you to accept hereof, not as intended a full payment for my many Obligations unto you, but as tendered in consideration of your forbearance, till I am enabled to expresse my Gratitude in a greater proportion.*

*The Lord blesse you in your Selfe dayly sanctifying your rare naturall Endowments with his choifest Graces; blesse you in your Selfe divided your Worthy Husband; in your Selfe multiplied, your hopefull Sonne; and slowly, but surely, terminate your Prosperitie here with endlesse happinesse hereafter: The heartie desire of*

Your Ladyships  
boundant Orator,

THOMAS FULLER.





# COMFORT IN CALAMITIE.

A Sermon preached upon a  
fpeciall Occasion in S Clements  
Church in *London*  
neere *East-cheap.*

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Psal. 11. 3.

*If the Foundations be destroyed what can the righteous doe?*

**W**E may observe that *David* is much pleased with the Metaphor in frequent comparing himselfe to a Bird, and that of severall sorts: first, to an *Eagle* Psal 103. 5. *Thy youth is renewed like the Eagles*: Sometimes to an *Owle* Psal. 102. 6. *I am like an Owle in the Desart*: Sometimes to a *Pelican*, in the same Verse, *Like a Pelican in the Wildernesse*: Sometimes to a *Sparrow*, Psal. 102. 7. *I watch, and am as a Sparrow*: Sometimes to a *Partridge*, as when one doth hunt a *Partridge*. I cannot say, that he doth compare himselfe to a *Dove*, but he would compare himselfe Psal. 55. 6. *Oh that I had the wings of a Dove, for then I would flee away, and be at rest.*

Some will say, How is it possible, that Birds of so *different a feather* should all so flye together, as to meet in the Character of *David*? To whom we answer, That no two men can more differ one from another, than the same servant of God at severall times differeth from himselfe. *David* in Prosperitie, when commanding, was like an *Eagle*; in Adversitie, when contemned, like an *Owle*; in Devotion, when retired, like a *Pelican*; in Solitarinesse, when having no companie, like a *Sparrow*; in Persecution, when fearing too much companie (*of Saul*) like a *Partridge*.

This generall Metaphor of a *Bird*, which *David* so often used on himselfe, his enemies in the first Verse of this Psalm used on him, though not particularizing the kinde thereof: *Flee as a Bird to your Mountaine*; that is, *Speedily betake thy selfe to thy God, in whom thou hopest for succour and securitie*.

*Quest.* Seeing this counsell was both *good in it selfe*, and *good at this time*, why doth *David* seem so angry and displeased thereat? Those his words, *Why say you to my soule, Flee as a Bird to your Mountaine*, import some passion, at leastwise a disgust of the advice.

It is answered, *David* was not offended with the counsell, but with the manner of the propounding thereof. His enemies did it *Ironically* in a gibing jeering way, as if his flying thither were to no purpose, and he unlikely to finde there the safetie he sought for. How-ever *David* was not hereby put out of conceit with the counsell beginning this Psalm with this his firme resolution, *In the Lord put I my trust, how say ye then to my soule &c.*

Learne we from hence, when men give us good counsell in a jeering way, let us take the counsell, and practise it, and leave them the jeere, to be punished for it.

Indeed, Corporall Cordials may be invenomed by being wrapt up in poysoned Papers; not so good Spirituall Advice, where the good matter receives no infection from the ill manner of the deliverie thereof. Thus when the chiefe Priests mocked our Saviour, *Math. 27. 43. He trusted in God, let him deliver him now if he will have him.* Christ trusted in God never a whit the lesse for the fleere and flout

which their prophanenesse was pleased to bestow upon him. Otherwise, if mens mocks should make us to under-value good counsell, we might in this Age be mocked out of our *God*, and *Christ*, and *Scripture*, and *Heaven*; the Apostle *Jude*, verse 18 having fore-told that *in the last times there should be mockers, walking after their owne lusts*.

The next verse presents an unequall Combat betwixt *armed Power*, *advantaged with Policie* on the one side, and *naked Innocence* on the other.

First, *Armed Power*: *They bend their Bowes, and make readie their arrowes*, being all the *artillerie* of that Age.

Secondly, *Advantaged with Policie*: *That they may privily shoot*, to surprize them with an ambush unawares, probably pretending amitie and friendship unto them.

Thirdly, *Naked Innocence*: If Innocence may be termed Naked, which is its owne Armour; *at the upright in heart*.

And now in due order succedes my Text, which is an Answer to a tacite Objection which some may rayse; namely, That the Righteous are wanting to themselves, and by their owne *easinesse* and *unactivitie* (not daring and doing so much as they might and ought) betray themselves to that bad condition. In whose defence *David* shewes that if God in his wise will and pleasure seeth it fitting, for Reasons best known to himselfe, to suffer Religion to be reduced to termes of extremitie, it is not placed in the power of the best man alive to remedie and redresse the same. *If the Foundations be destroyed, what can the Righteous doe?*

My Text is hung about with *Mourning*, as for a Funerall Sermon, and contains

First, A sad Case supposed, *If the Foundations be destroyed*.

Secondly, A sad Question propounded, *What can the Righteous doe?*

Thirdly, A sad Answer implied; namely, They can doe just nothing as to the point of re-establisshing the destroyed Foundation.

Note by the way, that in Scripture, when a Question is propounded, and let fall againe, without any Answer returned thereunto, that it generally amounts to a Negative. Thus



faith *Thamar*, 2 *Sam.* 13. 13. And I, whither shall I cause my shame to goe? that is, *Nowhither*: neither Citie, Court, or Countrey, will afford me any shelter to cover my shame, or recover my reputation. *Prov.* 18. 14. But a wounded spirit who can beare? that is, no meere man by his sole selfe, without Gods gracious assistance. *Math.* 16. 26. What is a man profited, if he shall gaine the whole world, and lose his owne soule? that is, nothing at all; when he casteth up his Audit he shall finde himselfe a great loser by the bargain. If the Foundations be destroyed, what can the Righteous doe? that is, they can doe just nothing; bemoane and bewaile they may; restore and re-build they cannot, what is so destroyed.

Before we goe any further, it will be worth our paines to enquire into the time and occasion of this Psalme. But here we are left at a losse, and cannot of our selves recover any certaintie, nor meet with others to direct us. The Title of this Psalme is speechlesse, as to the dare and occasion thereof: Nor maketh it, with *Zachariah* any signes when, or why composed; onely we may be confident, *David* made it when the Church was in some great affliction and reduced to a dolefull condition.

For (under favour) I conceive, that the destroyed Foundations mentioned in the Text, relate not so properly to the Civill State as to the Church in *Israel*. Had this destruction been principally of Temporall concernment, *David* would have said, What can the valiant Champion, or what can the Politike States-man doe? But seeing the Question is confined to the Righteous, it probably intimates, that the desolation complained of, concerned chiefly the lause of the Church, Religion, and Religious persons therein.

If one may offer to make a modest conjecture, it is not improbable this Psalme might be composed on the sad murther of the Priests by *Saul*, 1 *Sam.* 22. 19. when after the slaughter of *Ahimelech* the High-Priest, *Doeg* the Edomite by command from *Saul*, slew in one day fourscore and five persons which wore a Linnen Ephod. I am not so carnall, as to build the Spirituall Church of the Jewes on the materiall walls of the Priests Citie at *Nob* (which then by

Doeg was *smitten with the edge of the sword*) but this is most true, that *knowledge must preserve the people*, and *Mal. 2. 7. The Priests lips shall preserve knowledge*: and then it is easie to conclude, what an Earth-quake this Massacre might make in the *Foundations of Religion*.

There is some difference in the Translations, even as much as is betwixt the *Præter* and *Future Tense*.

The Old } Tran { *What have the righteous done?*

The New } flation { *What can the righteous doe?*

We embrace the latter, as confident that those Worthy Translators were led thereunto by sufficient Reasons from the Originall, seeing *Sextinus Amama*, a learned Forrein Critick (but so long living in *Oxford*, that he perfectly understood the *English Tongue*) professeth that Translation was done *usque ad orbis invidiam*. And now we proceed to a Paraphrase upon the words of the Text.

### *If.*

It is the onely word of Comfort in the Text, that what is said is not *Positive*, but *Suppositive*; not *Theticall*, but *Hypotheticall*. And yet this Comfort, which is but a *sparke*, (at which we would willingly kindle our hopes) is quickly fadded with a double Consideration.

First, Impossible Suppositions produce impossible Consequences. *As is the Mother so is the Daughter*. Therefore surely Gods holy Spirit would not suppose such a thing, but what was feasible, and possible, but what either had, did, or might come to passe.

Secondly, the *Hebrew* word is not the *conditionall Im, si, si forte*, but *Chi, quia, quoniam*, because, and (although here it be favourably rendered *If*) seemeth to import more therein, that the sad Case had already happened in *Dauids* dayes.

I see therefore, that this *If*, our onely hope in the Text, is likely to prove with *Jobs* friend, but a *miserable Comforter*. Well, it is good to know the worst of things that we may provide our selves accordingly: and therefore let us behold this dolefull Case, not as doubt-

full, but as done ; not as feared, but felt ; not as suspected, but at this time really come to passe.

### *The Foundations.*

*Positiones*, the things formerly fixed, placed, and settled ; It is not said, if the Roofe be ruinous, or if the side Walls be shattered, but *If the Foundations*

### *Foundations be destroyed.*

In the Plurall. Here I will not warrant my skill in Architecture, but conceive this may passe for an undoubted Truth : It is possible, that a Building settled on severall intire *Foundations* (suppose them *Pillars*) close one to another, if one of them faile, yet the Structure may still *stand*, or rather *hang*, (at the least for a short time) by vertue of the *Complicative*, which it receiveth from such *Foundations* which still stand secure. But in case there be a totall Rout, and an utter Ruine of all the *Foundations*, none can fancie to themselves a possibilitie of that Buildings subsistence.

### *What can the Righteous ?*

That is, he that would be *Righteous* that desires it, that endeavours it, that in Gods acceptance through Christ, is interpreted to be *Righteous*. Otherwise take the word in the high sense and strict acceptance thereof, for such a one whose *Righteousnesse* is of prooffe against Gods sharpest and strongest Justice, and then the Question will not be, *what can the Righteous doe ?* but, *where can such a Righteous man be found ?*

### *What can the Righteous ?*

The *Righteous indefinitely*, equivalent to the *Righteous universally* ; not onely the *Righteous* as a *single arrow*, but in the whole *Sheafe* ; not onely the *Righteous* in their *personall*, but in their *diffusive* capacitie. Were they all collected into one Body, were all the *Righteous* (living in the same Age wherein the *Foundations are destroyed*) summed up

and modelled into one Corporation, all their joynt Endeavours would prove ineffectuall to the re-establishing of the fallen *Foundations*, as not being *mans worke*, but onely *Gods worke* to performe.

*What Can the Righteous ?*

Know here, that the *Can* of the *Righteous* is a limited *Can*, confined to the Rule of Gods Word, they *can* doe nothing but what they *can* lawfully doe, 2 Cor. 13. 8. *For we can doe nothing against the Truth, but for the Truth: Illud possumus, quod jure possumus.* Wicked men can doe any thing ; their Conscience, which is so wide that it is none at all, will beare them out to act anything how unlawfull soever, to Stab, Poyson, Massacre, by any meanes, at any time, in any place, whosoever standeth betwixt them and the effecting their Desires. Not so the *Righteous* ; they have a Rule whereby to *walke*, which they will not, they must not, they dare not crosse. If therefore a *Righteous* man were assured, that by the breach of one of Gods Commandements he might restore decayed Religion, and re-settle it *statu quo prius*, his hands, head, and heart are tyed up, he *can* doe nothing, because *their damnation is just who say* Rom. 3. 8. *Let us doe evill that good may come thereof.*

*Doe.*

It is not said, *what can they thinke ?* It is a great Blessing which God hath allowed injured people, that though otherwise oppressed and straitned, they may freely enlarge themselves in their Thoughts. Surely, if Tyrants might have their will, as the *Persian King* made a Law Dan. 6. 7. That *none should aske a Petition of any God, or man, save of Darius, for thirtie days* ; so they would enact, That none should thinke a good thought of any but of themselves ; and every Cogitation against their Proceedings should be Actionable and Punishable.

But blessed be God, thoughts are free in the Courts and Consistories of Man, be they never so bad ; no *Informer* can accuse them, no *Person* can indire them, no *furie* can be

empanelled upon them, no *Judge* can condemn them, no *Sheriffe* can execute them. God hath made *Reboboah*, he hath given roome, he hath allowed this liberty to his Servants, to spread forth their thoughts (as *Hezekiah* did *Sennacheribs* Letter, 2 *Kings* 19. 14.) before the Lord the only searcher of hearts. *Thinke* they may ; *But what can the Righteous doe ?*

*Doe.*

It is not said, what can the Righteous say? surely they could say something if it might be heard, *Acts*. 19. 39. ἐν τῇ ἐννόμῳ ἐκκλησίᾳ, In a lawful Assembly four things concurring to the making thereof.

1. A free place where's no feare of a forcible surprize.
2. A competent and convenient time to sit and furnish themselves to make their just defence ; for Gods ordinary Servants dare not (for feare of tempting him) relie upon the extraordinary promise (proper to the times of the *Primitive* persecution) *Matt*. 10. 19. *It shall be given you in the same hour what ye shall speake* ; No, now adayes, Gods best Saints pretend not so much *Spirit*, but that they must helpe themselves by premeditation.
3. An unpartiall Judge, not one *Ananias-like*. *Acts*. 23. 2. which will command *Innocence* when beginning to plead, *to be smitten on the mouth*. Truth hath often sought Corners, not as suspecting her Cause, but as fearing such Judges.
4. A silent, docible and unbyassed Auditory ; not such as come hither with full intent to carry away the same judgement (how erroneous soever) that they brought hither, misreporting whatsoever makes against them.

If the Righteous in an Assembly thus constituted, may be heard for themselves, they could plead something for their dear Clients the *destroyed Foundations*. Otherwise alas, what will it boot the *Larke* to plead for its life in the clawes of a *Kite* ; what will it benefit a *Lamb* to traverse his innocence in the pawes of a *Lyon*, where the foresaid necessary requisites to freedome cannot be obtained? But all they can say (*and give loosers leave to speake*) though it might conduce much to the easing of their own, and perchance the

convincing of their ennemies hearts (if not over-hardened) yet it contributes nothing to the *undefstroying of the Foundations*, in which case, *what can the Righteous doe?*

*Doe.*

It is not said, what can the Righteous suffer. This is the honour of Christians, that when they cannot find Hands lawfully to Act, they will find Shoulders patiently to Beare. The ancient *Lutherans* before *Luther*, were called *Pater-enians*, a word that will hardly be reconciled to good Latine, as being barbarous in the Grammer and Extraction thereof. Yet I believe I may make it Latine sooner then make it English; justifie the Etymologie of the word, sooner then perswade the practice thereof, to make it free Denison of our Nation. They were such people whose backs were *Anvils* for their Ennemies *Hammer* to smite upon. We must not suffer the honour of *passive Obedience* herein to be dead and buried, at least wise we must be mourners at the Funerall thereof. The Righteous can, will, and shall suffer much; but alas if the Foundations be destroyed, *What can the Righteous doe?*

But now we are met with a Giant *Objection*, which with *Goliath* must be removed, or else it will obstruct our present proceedings.

Is it possible that the *Foundations* of *Religion* should be destroyed? Can God be in so long a sleep, yea, so long a Lethargie, as patiently to permit the Ruines thereof? If he looks on, and yet doth not see these *Foundations* when destroyed; where then is his *Omniscieny*? If he seeth it, and cannot helpe it: where then is his *Omnipotency*? If he seeth it, can helpe it, and will not, where then is his *Goodnesse* and *Mercy*? *Martha* said to *Iesus*, Joh. 11. 21. *Lord, if thou hadst been here, my Brother had not dyed.* But many will say, Were God effectually present in the World with his aforefaid Attributes, surely the *Foundations* had not *dyed*, had not been *destroyed*.

We answer Negatively, that it is impossible that the *Foundations* of *Religion* should ever be *totally* and *finally*

*destroyed*, either in relation to the *Church* in generall, or in reference to every true and lively *Member* thereof.

For the first, we have an expresse promise of Christ *Math. 16. 18. The Gates of Hell shall not prevaile against it. Fundamenta tamen stant inconcussa Sionis.* And as for every particular Christian, the second of *Timothy, 2. 19. Neverthelesse, the Foundation of God standeth sure, having this seale, the Lord knoweth them that are his.*

However, though for the Reasons afore-mentioned in the Objections (the inconsistency thereof with the Attributes of Gods *Omnipotence, Omniscience, and Goodnesse*) the *Foundations* can never *totally* and *finally*, yet may they *partially* be *destroyed quoad gradum* in a foure-fold degree as followeth.

First, in the *desires* and *utmost endeavours* of wicked men,

They bring their	{	1. <i>Hoc velle,</i>
		2. <i>Hoc agere</i>
		3. <i>Totum posse</i>

If they *destroy* not the *Foundations*, it is no thanks to them, seeing all the World will beare them witnesse they have done *their best* (that is, *their worst*) what their might and malice could performe.

Secondly, in their owne *vain glorious inaginations*: They may not onely vainly boast, but also verily beleieve, that they have *destroyed* the *Foundations*. Applyable to this purpose, is that high *Rant* of the Roman Emperour, *Luke 2. 1. And it came to passe in those dayes, that there went out a Decree from Cæsar Augustus, that all the world should be taxed. All the world!* Whereas he had, though much, not all in *Europe*, little in *Asia* lesse in *Africa*, none in *America*: which was so farre from being conquered, it was not so much as knowne to the *Romans*. But *Hyperbole* is not a Figure, but the ordinarie language of *Pride*: because indeed *Augustus* had very much, he proclaimeth himselfe to have all the world.

Thus no doubt *Herod Math. 2.* was confident he had killed all the Infants in and about *Bethleem*, and so had sped and dispatcht the *Jewish King* amongst the rest when he safely had escaped his furie.

Thus the persecuting Emperours conceited themselves to

have destroyed all the *Bibles* in the world, whereof so many were surrentred up unto them by the hands of the *Traditores* (in plaine *English Traytors*) deputed by the Church to preserve and keepe that Treasure; and yet, blessed be God, a *Remnant* was left, from which the Christians at this day have plentifully recruited themselves. Thus Tyrants please themselves, in reporting that they have *destroyed all the Foundations of Religion*, when haply unhappily they have partly ruined some of them.

In such a Case, no wonder if *Fame* (the *Parasite-Generall of Greatnesse*) trumpets forth the *Triumphs* of Tyrants in the largest dimensions. *Absalom* is said to have killed all the Kings sonnes, 2 Sam. 13. 30. when indeed onely *Amnon* was slaine. Thus *Flatterie* will make the most of *Furies achievements*, and by a *Synecdoche* of the whole for a part, all the *Foundations* shall be reported to be *destroyed*.

Thirdly, the *Foundations* may be *destroyed* as to all outward *visible illustrious apparition*. The Church in Persecution is like unto a Ship in a Tempest; downe goe all their Masts, yea, sometimes for the more speed, they are forced to cut them downe: not a piece of Canvas to play with the Windes, no *Sayles* to be seene; they lye *close notted* to the very *Keele*, that the *Tempest* may have the lesse power upon them; though when the *Storme* is over, they can *hoise* up their *Sayles* as high, and spread their Canvas as broad as ever before. So the Church in time of Persecution *feared*, but especially *felt*, loseth all *gaynesse* and *gallantrie* which may attract and allure the eyes of beholders and contenteth it selfe with its owne secrecie. In a word, on the *Workdayes of Affliction* she weareth her worst clothes, whilest her best are layd up in her *Wardrobe*, in sure and certaine hope that God will give her a *holy* and *bappie* Day when with joy she shall weare her best Garments.

Lastly, they may be *destroyed* in the *jealous apprehensions* of the best Saints and servants of God, especially in their Melancholy Fits: I will instance in no Punie, but in a Starre of the first magnitude and greatest eminence; even *Elijah* himselfe complaining, 1 Kings. 19. 10. and *I even I onely am left, and they seeke my life, to take it away*.



Where had *Elijah* lived? Did his *intelligence* or *intelleſtualls* deceive him, to be thus miſtaken? His *intelligence*! So converſant with Gods ſervants, as to know none of them, but meerely to conceive, that the whole *ſpecies* of Gods people was conſerved onely in his *individuall* ſelfe? Surely, the fault was rather in his *intelleſtualls*, and that onely for the preſent his *paſſion* at this time *impoſed* on his judgement, and betrayed him to miſtake. The cleareſt apprehenſion may loſe its way, in the miſt of exceſſive Joy, Love, Griefe, Feare both the laſt meeting in *Elijah*. Stil God hath ſeven thouſand hearts belonging to him, whoſe knees never bowed unto *Baal*; probably ſome of them might be knowne to *Elijah*, but for the preſent forgotten by him.

Whence we obſerve, firſt, that no *under Officer* (ſuch as *Elijah* was) in the *Armie* of the *Church Militant*, knoweth the Liſt of all the Names of thoſe, who at the ſame Time, and in the ſame Place, *ſerve* therein, but onely God the *Generall* and Chriſt the *Lieutenant-Generall* of the *Armie*.

Secondly, as *concealed Lands* belonged anciently to the King, ſo many a cloſe, ſecret, and unſuſpected Chriſtian (eſpecially in times of Perſecution) belongs onely to the God of Heaven.

But ſome will ſay, Why doth God ſuffer the *Foundations* to come ſo neere to be *deſtroyed*? Is it not at the beſt ſome diminution and abatement of his Goodneſſe? Why will he not prevent this *graduall deſtruction* of the *Foundations*, which ſo much grieveth the godly, and giveth occaſion to the wicked to triumph? I anſwer, this is done for ſeverall Reaſons concealed in the Breſt and Boſome of Divine Providence, and for ſome Reaſons knowne and communicated to men; three whereof in humilitie and modeſtie are here preſented unto us.

Fiſt to give occaſion to Chriſtians to exerciſe their *Winter-Graces*; I count ſome *Summer-Graces* in their hearts, namely ſuch, the principall uſe whereof is in the time of their Proſperitie, as *Humilitie*, *Moderation*, &c., others are *Winter-Graces*, as *Patience*, *Contentment*, &c. I confeſſe, that *Thankfulneſſe* is ſeaſonable Summer and Winter, *Ephes.* 5.

20. *Giving of thanks alwayes for all things: like Hollie and Ivie greene all the yeare long, it is constantly in the prime thereof. However, that the aforefaid Winter-Graces, and especially Patience may have her perfect worke, James 1. 4. no whit abortive in the time, or defective in the members thereof, God in his wifdome will permit that the Foundations may be gradually destroyed.*

Secondly, God permitteth the enemies of Religion to atchieve fuch a *destruction*, that plumped up with their own fucceffe they may at the laft be the fuller Sacrifice to his Juftice. For as he feedeth himfelfe dayly on the punifhment of leane and common Offenders, fo his Juftice fometimes taketh ftate to feaft it felfe as King Solomon, 1 Kings 4. 23. *on fatted Fowle, on men larded with thriving and bathing in their own villanies, Psal. 119. 70. Their heart is as fat as greafe. Abel offered to God, Gen. 4. 4. of the fat of his Flock.* God in like manner fometimes is delighted to offer to himfelfe the *fatteft* Malefactors, fed in the Stall of fucceeding wickedneffe.

Thirdly, God permitteth the *Foundations* to be *destroyed*, because he knowes he can *un-destroy* them; I meane re-build them in what minute and moment he pleaseth himfelf. It is no Policie for men to fuffer growing Evils to increafe, becaufe fuddenly they may ftart paft helpe and hope. Thus it is not good to dally with danger, and delay with Difeaſes; *Venienti occurrere morbo*, it is no wifdome for men to fuffer a Houſe to run longe to ruine left it prove paſt repaire. But *nullum tempus occurrit Deo*, all times are equally eaſie for God to recover his Right, and fometimes are more for his Honour, namely, when he interpoſeth his Power to his greater Honour and Glory, in that reaſonable minute and moment, when men ſay it is *paſt hope*, and give up all for *deſperate*, yea for *loſt and destroyed*.

Come we now to that Point which we conceive both pertinent to the Text, and profitable for our Times, namely, to give advice how people ſhould behave themſelves, if God ſhould for their finnes condemne them to live in a Time and Place wherein the *Foundations of Religion*, ſo farre as they are deſtroyable) ſhould be *destroyed*.

Be it here premised, that nothing herein is spoken out of reflection to the present Times, to fill the heads or hearts of people with Jealousies of any Designe as if intended at the present to blow up the *Foundations of Religion*. And yet give me leave to say, that some moneths since had we gone on the *same pace* we began, a *few steps* farther would have brought all to a sad Condition; so that the *Lawyers* might even have *drawne up the Will of expiring Divinitie*, and the *Divines* performed the *Funerals of dying Law* in this Nation. But blessed be God, that since that time *Confusion* is *confounded*, and some hopes given of a better Condition. In a word, if *Religion* be no whit the nearer to the *making* in all probabilitie it is something the farther from the *undoing* thereof.

How-ever grant *Religion* were in never so peaceable and prosperous an estate, yet the sad *Subject* we now insist on, could not be unseasonable. All Spirituall Meat is not to be bought up and brought in, for our present spending and feeding thereon, but (as good Husbands) we are to powder up some for the time to come. And seeing none of us know what is to come, and all of us deserve the worst that may be, it will not be amisse to arme our selves with Counsels and Cautions, in case God should give us to live in an Age wherein the *Foundations* are *destroyed*.

First, Enter a *Silent Protestation in the Court of Heaven*, of thine owne Integrity, as to this particular, That thou hast not willingly consented to the destroying of the *Foundations of Religion*.

I say, *Silent*.

IT is  *Davids counsell, Psal. 4. 4. Commune with your heart upon your Bed, and be still*. There may be danger in making a loud *Protestation*; it may be interpreted to be the *Trumpet to Sedition*.

Secondly, it may be quarrelled at, as tasting of the *Leaven* of the *Pharisees*, which is *Hypocrisie*, for men to make a publique confession of what may seeme to tend to the sinfull praying (though indeed it be but the needfull purging) of themselves.

*A Silent Protestation.*

Nothing more difficult, then in dangerous Times for Innocence it selfe to draw up a *Protestation* with all due Caution, so as to give her Adversaries no advantage against her. If it be layd too low, the *Protestor* destroys his owne innocence, and may be accessarie to the robbing himselfe of his due, and so may die *Felo de se*, of his owne integritie. If it be drawne up too high, with *swelling expressions*, the *Protestor* may expose himselfe to just Censure, as a *Libeller* against that Authoritie before which he entreth his *Protestation*. We cannot therefore be too warie and too cautious, in the making thereof, to observe the Golden Meane betwixt both extreames. For the better effecting whereof, we will weigh every word in the Counsell propounded.

*In the Court of Heaven.*

And that for a double Reason: First, because it is a *standing Court*, no danger that it will ever be *put downe*: secondly, because it is a *just Court*, no suspition that any Corruption can ever prevaile therein.

*Of thine owne Integritie.*

*He that hateth Suretiship is sure*, saith Solomon, Prov. 11. 15. Breake not thy selfe, by undertaking more then what thou art able to performe. Man may have not onely a *charitable opinion* (due from us to all, of whom the contrarie doth not appeare) but also a *confident presumption* of the goodnesse of such with whom they have had a long and intimate familiaritie. Yet all this amounts not to that certaintie, to embolden one to undertake a *Protestation* in their behalfe, which he ought to confine to himselfe, of whom alone, and that scarcely too, (by reason of the *deceitfulnesse of mans heart above measure*) he can have any competent assurance, *Thine owne Integritie*.

*As to this particular.*

Confesse thy selfe in other things a notorious finner, guiltie of finnes of Omission, Commission, Ignorance, Knowledge,

Prefumption, Despaire, against God, thy Neighbours, thy selfe, in thought, in word, in deed. We reade of the Daughters of *Zelophehad*, that they pleaded before *Moses*, and gave this Character of their dead Father, *Numbers 27. 2.* *Our Father died in the Wildernesse, and he was not amongst the assembly of them that were assembled against the Lord, in the companie of Korah, but died in his sinne.* Meaning, that he was none of those Mutineers not eminently notorious for Rebellion, onely being a sinfull man, as all are, he was mortall with the rest of his kinde.

What a comfort will it be if one can truly avouch it in his Conscience to the searcher of hearts; Lord, I acknowledge my selfe a grievous sinner, yet I appeale to thee, that I have not been active in the *destroying* of the *Foundations* of *Religion*, but opposed it as much as I might; and when I could doe no more, was a *Mourner* in *Sion* for the same?

*That thou hast not willingly consented.*

Where know to thy comfort, that God keeps a *Register* in Heaven of all such who doe, or doe not consent to any wicked action: And if we may prosecute the Metaphor after the *manner of men* we may say,

On the one side of the Booke are set downe the Names of such who concurred and con- sented to Wickednesse	On the other side such are recorded who were on the <i>Negative</i> , and by their suf- frages did dissent from the same
--	--

Thus we finde it written, to the eternall commendation of *Ioseph of Arimathea*, *Luke. 23. 51.* *He did not consent to the counsell and deed of them who betrayed our Saviour.*

*Not willingly.*

Be it here observed, that mens Bodies may be forced to countenance that with their corporall presence, which their Soules doth both reluctate at and remonstrate against. One eminent instance whereof we have, *Jerem. 43. 5.* For in the fore-going Chapter, *Johanan* the sonne of *Kareah* came to *Jeremiah*, pretending desire of advice from him, and pro-

mising to conforme himselfe to his Counsell in that great Question of importance, whether he with the Remnant of *Israel* should goe downe into *Ægypt*? *Jeremiah* dissuades them from that Journey, as contrarie to the will of God, and threateneth them, in case they undertooke the same.

How-ever, we reade in the next Chapter *verse* 4. That this *Johanan*, the sonne of *Kareah*, and all the *Captaines of the Forces*, were not content to carry downe the Remainder of the *Captivitie* into *Ægypt*, but also they tooke *Jeremiah* the Prophet, and *Baruch* the sonne of *Neria*, along with them, for the more credit of the matter, to weare them for a countenance of their wicked Designe. *Captaines of the Forces* indeed they were; and here they shewed a Cast of their Office, violently to force two aged persons, contrarie to their owne intentions and resolutions.

*Egregiam verò laudem &c. spolia ampla refertis.*

Goe Cowardly Tyrants, erect *Trophies* to your owne *Victories*, make *Triumphs* of your owne *Valour*: A great matter of *Manhood*, a *Noble Conquest*, to compell poore *Jeremiah* the Prophet, and painfull *Baruch* his Scribe (each of them by proportionable computation, above sixtie yeares of age) to return into *Ægypt*, whilest their *Mind*, with a contrarie motion to their *Bodies*, went back to, or rather never removed from) the Land of *Israel*. An eminent Instance, that mens *Bodies* may sometimes be forced to doe that which their *Soules* doe detest.

Secondly, we except such (from *willing consenting*) as have been fraudulently circumvented instrumentally to concurre to the *destroying of Foundations*, cleane contrarie to the owne desires and intents, as erroneously conceiving they supported the *Foundations*, when really they *destroyed* them. This commonly commeth to passe, by *having mens persons in admiration*, Jude 16. So that possessed with the opinion of their *Pietie*, they deliver up their *Judgments* as their *Art and Deed*, signed and sealed to them, to beleve and practice, without denyall, doubt, or delay, whatsoever the others shall prescribe. Yet, upon the confession of the faults of such seduced people, God will forgive them, taking off the Load

from them, and laying it upon their seducers, pittying those innocents who charitably counted others better than they were, and punishing such hypocrites who really were worse than they seemed.

We reade, *Deut. 21. 1.* If a man be found slain in the Land, lying in the field and it be not knowne who slew him; the *Elders* of the next Citie what should they doe? It is not said, they should all meet together, and lay their hands on the dead Corps, and it should bleed when the *Murderer* approached unto it. This sometimes happeneth, but is not (especially alone) to be relyed on; scarce a Presumption, no Demonstration.) But after the offering of a solemne Sacrifice, these words were to be prononced by them: *Our hands have not shed this blood, neither have our eyes seene it. Be mercifull, O Lord, unto thy people Israel whom thou hast redeemed, and lay not innocent blood unto thy people of Israels charge, and the blood shall be forgiven them.* In like mannere we are confident, that God in his goodnesse will remit their guilt (on their prayers, and pleading the Merits of Christ sacrificed) which meerely have been drawne in instrumentally to destroy the Foundations, and have not willingly, wittingly, or wilfully had a hand in the killing thereof.

Secondly, *Keepe up the destroyed Foundations in thine owne House.*

It was a worthy Resolution of *Joshuahs*, *Josh. 24. 15.* *But as for me and my house, we will serve the Lord.*

Some will say, What is meant here by House?

I answer; the fourth Commandment, *Exod. 20. 10.* will expound it: *Thou and thy Sonne, and thy Daughter, thy Man-servant, and thy Maid-servant* (*Cattell* being irrationall, belong not hereunto) *and the stranger that is within thy gates.* Stranger? He that partakes under the Roofe of thy Protection, must submit to the Rule of thy Devotion.

It may be objected, why no mention of the Wife herein?

It is answered, The Wife is part of the Husband, comprized in him, as a parcell of *Thou* *Gen. 1. 27.* *So God created Man in his owne Image, in the Image of God created he Him, male and female created he Them.* Why Him and

*Them?* Why is the Number altered? It is a sad Family, wherein this Doubt is not dayly cleared. Man and Wife (though plurall in persons) are in affection *one flesh*; and being but *one*, good reason why the *Result* of them *both* should be stiled *Him*, and not *Her* denominated from the more Noble Gender.

But to returne to *Joshua* and his worthy Resolution, *I and my House will serve the Lord*; namely, Himselfe, his Wife, his Children, his Servants: Surely, he had all these his Relations, and all these his Relations had reall Pietie in them, at leastwise they seemingly pretended it, and *Joshua* charitably beleaved it: yet I confesse we meet not in Scripture with any of their Names; whereas we heare often of *Judas* in the Gospel, and dayly of *Pontius Pilate* in the Creed. How farre better is it to have our Names written, *Philippians* 4. 3. in the *Booke of Life* then to be but barely recorded in the outward letter of the Scripture!

Thirdly, *If thou canst not keepe it up in thine owne House, keepe it up in thine owne Chamber.*

It is said, *Nehemiah* 3. 30. wherein severall persons re-edified the walls of *Jerusalem*, after him repaired *Meshullam the sonne of Berechiah*, over against his Chamber. It is probable, that this *Meshullam* was no *House-keeper*, but onely a *Lodger*; yet repairing his part, facilitated the whole. Let every owne endeavour at leastwise to *keepe up the Foundations in his owne Chamber*, betwixt *himselfe* and *other selfe*.

Fourthly, *If thou canst not keepe it up in thine owne Chamber, keepe it up in thine owne Conscience.*

The Prophets Counsell must be practised, *Micah* 7. 5. *Trust ye not in a Friend put ye not confidence in a Guide, keepe the doores of thy mouth from her that lieth in thy Bosome.*

Fifthly, *Remember the dayes of Gods Right Hand, and feede upon the comfortable memorie of what is past.*

He that hath not hot Meat to feede upon, may make cold Meat, well heat, wholesome nourishment. If the present Times afford us not contentment, let us with comfort ruminate on those dayes of Gods *Right Hand*; namely, wherein he hath vigorously and effectually discovered him-



selfe for his owne Honour and his peoples Comfort. *Psal.* 77. 1. *I will remember the yeares of the Right Hand of the most High : David* being then in an Agonie, and readie to despaire.

Sixthly, *Pray heartily and trust faithfully in the Power and Providence of the God of Heaven.*

Here it will not be amisse to insert a memorable Storie, applyable to our occasion

There were at the same time two Princes in *Germanie*, neighbouring in their Dominions, and of the same Name, though much different in their Power and Puissance; namely

*Frederick*, Duke of *Saxonie* of the greatest Command of any next the Emperour.

*Frederick*, Bishop of *Magdenburgh* (inferior to few *Prelates* in *Germanie*) but utterly unable, without his apparent ruine, to contest with the foresaid Duke.

Now, as *Luther* in his Comment on the 228 *Psalm*, briefly summeth up the matter to this effect :

The Duke pretended a Title to some Townes in the Bishops possession, denounced Warre against him next Spring, in case Restitution was not made before that time. Withall he sent a secret Agent to marke the Bishops motions, and what preparations he made for his defence.

The Agent cunningly wrought himselfe into the Bishops acquaintance, and wondring to see him make no Warlike Provision against the time appointed, presumed at last to enquire of him the reason of so great neglect.

The Bishop returned this Answer, That he never intended any Martiall resistance, counting it madnesse to fight against him, where's no human probability to conquer, Mustering of men in this case, was but casting away so many into the Gags of Death. This he was resolved on, to Pray, to Preach, to visit the Churches in his Dioces, leaving the event of all to God, to defend the innocencie in his Cause

Politicians, I know, will censure his Designe as silly and weake, which others will behold under a better notion of

honest and pious : sure I am, it is most applyable to our purpose. When the godly sadly behold the *Foundations* of *Religion destroyed* (so farre forth as they are destroyable) they make no provision of themselves to set them up againe, as sufficiently assured it is past their *power*, above their *strength*, it will cost more, so that they must let it alone for ever. Only this they doe, they will faithfully, and fervently, and constantly pray to God (whose Glory is concerned in the Cause as much, and more then their Good) in his owne due time to worke out his owne Honour, and settle the *Foundations* on their true *Basis* againe.

Lastly, *Reflect with comfort upon the words that follow my Text, wherein there is crowded as much Consolation, as the scantling of so few words can receive, verse 4. The Lord is in his holy Temple.*

#### *The Lord*

Notwithstanding all these Distempers and Disasters, God is not *un-Lorded* : He is not degraded from his Dignitie. But remaineth still in full Possession, and Power, what he was before

#### *The Lord is.*

Say not, *he was*, which all must confesse or *will be*, which the godly doe hope : but the *Lord IS* in *actuell being*. But, *where is He*, say some ? Surely in some meane and obscure place, where he maintaineth no *Majestie* or *Magnificence*. O no ; He is in his *Temple*, the eminent place of his Residence. But this his *Temple* is prophaned and unhallowed, levelled in the Dignitie thereof to ordinarie places. Indeed, if some men might have their will, it should be so : but *He* is in his *Holy Temple*. In a word, God is not *un-Lorded*, this *Lord* is not *un-Templed*, this his *Temple* is not unhallowed ; and notwithstanding all wicked mens endeavours to *destroy* the *Foundations*, the *Lord is in his holy Temple*.

## *FINIS*



# THE GRAND ASSIZES

A Sermon preached at Saint  
*Maries in Cambridge*

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Revel. 10. 12.

*And the Bookes were opened.*

**H**ere is not in all the Scripture a more lively representation of the last Judgment, then in this and the parel Chapter of the *Propheste of Daniel* : Foure grand Observables present themselves therein.

First, *Verse 11.* *I saw a great white Throne: Throne,* there is *Majestie* ; *Great,* there is *Magnificence* ; *White,* there is *Integritie* ; no spot of Injustice, no sparke of Partialitie shall staine the Puritie of that Dayes Proceedings. God grant, that this *Throne,* *white* in it selfe, and *white* in relation to him that sitteth thereon, may prove *white* to us, that our innocencie thereat in Christ may be cleared, and our soules which joy comforted and compleated. Otherwise, though the *Throne* be *white,* the *Day* will prove to *guiltie Offenders,* as it is described *Joel 2. 2. A Day of Darknesse and of Gloominesse, a Day of Clouds, and of thick Darknesse.*

Secondly, *The Earth and the Heaven fled away from his face that sat on the Throne*: Wherein had the harmlesse Heaven and innocent Earth offended, that should cause the flight? what if the *Heathen* had superstitiously worshipped the *Hoast of Heaven*? the Heavens purely passive therein had never consented thereunto. What if the *Earth* had brought forth *Thornes* and *Thistles*? she did it not willingly, but cursed and commanded by God, *Gen. 3. 18.* so to doe. Alas, both *Heaven* and *Earth* were conscious to themselves of comparative impuritie, and fled like *Drofs* from his *Face* who is a *consuming fire*. See here how poorely the *wicked* are helped, when they Petition the *Mountaines to fall upon them and cover them*. *Fall upon them*; that is *Improbable* *Cover them*; that is *Impossible*. Ill are the *Mountaines* able to protect them, when the whole *Earth* cannot defend it selfe: cannot make good its own *Station*, but flyeth away.

Thirdly, *John* saw the *Dead, Small and Great stand before God*. Here the extreames, *Small and Great*, are expresse, whilest those of middle seized condition betwixt them are implied. *Mens Nets* commonly are so cast, the great *Fishes* break through the *Threads*, and little *Fishes* creep through the holes; whilest Gods *Drag-net* is so large, so strong, so advantageously cast, neither *Great* nor *Small* can escape it. *I saw the Dead, Small and Great*.

But why is there here no mention of the *Living*? *our Creed*, according the *Analogie of Faith*, teaching us that God shall judge the *Quick and the Dead*.

I Answer, S *John* onely took notice of them who were most *numerous*, and that which was most *miraculous*. Most *numerous*, the living at the last day being in considerable in number to the dead, as being onely the *product* of one *Generation*. Most *Miraculous*. It is usuall and ordinary to see the living arraigned everie *Affizes* and *Sessions*; but for the *Dead* to appeare before the *Judges*, is most strange, and therefore onely noted by the *Apostle*.

The Fourth Observable in the words of my Text; *And the Bookes were opened*

We read of *King William*, called the *Conqueror*, that he caused a *Survey-Booke* to be made of all the *Demesne Lands*

in *England*, which he no lesse proudly and prophanely then falsly termed *Doomesday-Booke*; yet was not the same impartially performed, some Lands being rated above, and others beneath the true value thereof. Behold here the true *Doomsday Bookes*, done without feare or favour, wherein all mens actions were impartially recorded; *And the Bookes were opened.*

The words are a *Metaphor* borrowed say some, from *Mercatorie transactions* betwixt *Buyer* and *Seller* where the *Debts* are *Booked*: taken say others, from *Judiciall Proceedings*, where the *Indictments* of *Malefactors* are written and read before the *Judge*; and this beares best proportion with the Context

Take notice herein of the low condescension of the high God of Heaven, speaking *after the manner of men*. Should God speake of himselfe as he is, his expressions would be as incomprehensible as his *Essence*. What then is to be done in this case, to make man capable of Gods discourse? Either man must be mounted up to Heaven, a perfection in this Life unattainable, or God of his goodnesse may be pleased to stoope unto Earth, which by him is graciously performed. Let us not therefore thinke the lower of his *Greatnesse*, but the higher of his *Goodnesse*. Let no *Preachers* count it a *diminution* to their *Learning*, a *degrading* to their *Language*, to humble themselves to the Capacities of their *Auditories*, having so good a *Precedent*; *God the Father*, as I may say, *incarnating* himselfe in his *humane expressions*: And let people listen the more attentively to Gods language herein. When the *Jewes* heard, *Acts* 22. 2 that *S. Paul* spake in the *Hebrew* (that is in their owne) *Tongue unto them, they kept the more silence*: Seeing God descends to our *Dialect*, let us attend with the more earnestnesse to what is spoken; *And the Bookes were opened.*

All *Metaphors* in *Scriptures* must tenderly be toucht, lest (as the wringing of the Nose bringeth forth blood) they be tortured to speake beyond and against their true intention. But *Metaphors* from Gods mouth, speaking *ἀνθρωπωμασῶς*, must be handled with much moderation, lest in the prosecution thereof we come into the *suburbs* of *Blasphemie* Where

*Discretion* adviseth us to be cautious in others, *Devotion* commands us to be timorous in following such *Metaphors*. How-ever, we may safely tread in the steps of the *Scripture*, and use such phrases as we finde therein

In the words we may observe five *Doctrines*; all which, like the Linkes in a Chayne, depend one upon another

First, *God writes downe and records all actions of men on Earth*

Secondly, *Actions thus written are not trusted in loose Papers, but bound up.*

Thirdly, *Actions thus bound up, amount not onely to one, but make many Bookes*

Fourthly, *Bookes thus made are not presently opened, but for a time kept secret and concealed.*

Fifthly, *Bookes thus concealed shall not be concealed for ever, but in due time shall be opened.*

I intend not a particular prosecution of all these parts; onely I will make a *Decoction* of them all, so to make them move *Cordially* into one *Staple Doctrine*, when first we have explained something necessarie thereunto.

God his writing downe of the actions of Earth, proceedeth not from his want of *Memorie*, as if he intended to make use of his Notes for the benefit thereof. There be two expressions like in sound, yet so different in sense, that applyed to God, the one importeth *Blasphemie*, the other *sound Divinitie*, namely, *Ancient* and *Old*. God is termed in *Daniel*, The *Ancient of Dayes*, expressing his everlasting continuance from all *Eternitie*: But *Old* he cannot be termed, as appropriated to *Creatures*, (*they wax old, as doth a Garment*) and carrying in it more then an intimation of impairing and decay. God hath all the perfections of Age, *Knowledge*, *Gravitie*, *Wisdom*, without the infirmities thereof, *Weaknesse*, *Frowardnesse*, *Forgetfulness*

Wherefore he reciteth downe mens Actions, not out of any necessitie to helpe himselfe to remember them, but partly out of *State*, (as *Joseph* made use of an *Interpreter*, though understanding his Brothers language) partly, that the producing the same in Evidence at the *Last Day*, may silence and confound the more impudent *Malefactor*.

These Actions thus written amount to many *Bookes*, and we finde seven severall *Bookes* mentioned in the *Scripture*

First, the *Booke of Life*, whereof frequent mention in Gods Word, *Pbil. 4. 3. Whose Names are in the Booke of Life*. This containeth a *Register* of such particular persons in whose salvation God from all Eternitie determined to have his mercie glorified, and for whom Christ merited *Faith, Repentance* and *Perseverance*, that they should *repent, beleieve*, and be finally *saved*.

Secondly, the *Booke of Nature*. This mentioned by *David*, *Psal. 139. 16. Thine eyes did see my substance, yet being imperfect, and in thy Booke all my members were written, which in continuance were fashioned, when as yet there was none of them*

Thirdly, the *Booke of Scripture*, and here behold it; and happie were it for us, could we but as zealously practice it in our *hearts*, as we can easily hold it in our *hands*.

Fourthly, the *Booke of Providence*, wherein all particulars are registered, even such which *Atheists* may count triviall and inconsiderable *Math. 10. 30. But the very haire of your head are all numbred*. And where is their number summed up? Even in the *Booke of Gods Providence*

Fifthly, the *Booke of Conscience*. This Booke is Gods, as the *true owner* and *Proprietarie* thereof; yet so, as he lendeth it to man in this *Life*, to make use thereof.

Sixthly, the *Booke of mens Actions*, Hence that frequent expression in *Scripture Psalme. 51. 9. And blot out all mine iniquities*: intimating, that all our ill deeds are fairly written, til God in Christ doth crosse or delete them. And if our ill deeds be registred, surely our good deeds be recorded; God not being like those *envious* and *ill-natured persons*, who onely take notice of what is bad, passe by and neglect what is good in another

Sevently, the *Booke of mens Afflictions* Some account this onely a distinct *Tome*, or *Volume*, of the former *Booke*; others, an intire *Booke* of it selfe *Psal. 56. 18. Thou tellest my flittings, put my teares into thy Bottle; are not all these things written in thy Booke?* And if the *white teares* of Gods servants be boyled up, surely the *red teares* are not cast away;

but their *innocent blood* causelesly shed, shal (though slowly) yet surely and severely be punished on the causes thereof.

These *Bookes* are for a time concealed, and not opened till the *Day of Judgement*. First, because some of them are not finished and compleated till that time; *Finis* is not as yet affixed unto them: and it is absurd, that a *Booke* should be published before it is perfected. The generations of mankind continuing till the *Day of Judgement*, such *Volumes* as concerne the *Quick at that Day*, are not ended till *that Day*. Secondly, God conceales them for a while, untill the *Day of Judgement*, that then his owne Honour may be the more advanced, and his enemies the more confounded at the unexpected opening of these *Bookes*.

The maine Doctrine is this: *All men must at the Last Day be tryed so as to be saved or condemned by the Bookes*. The truth hereof will appeare, by an induction of all mankind, which fall under a generall Division of *Pagans* and *Christians*.

Be it here premised, That all Mortalitie shall be tryed by one of these two *Statutes*, either the *Statute of Infidelitie*, or the *Statute of Unconscionablenesse*. The former we have set downe, *Marke* 16. 16. *He that beleeveth, and is baptized, shall be saved; but he that beleeveth not, shall be damned*. By this *Statute* shall no *Heathen* man be tryed, because God is not so austere, (how-ever others may accuse him) *to reape where he did never sowe*. *Invincible Ignorance* shall so farre excuse them, that it shall never be charged on their Account, that they never beleaved, who never had the meanes conducting thereunto.

The second *Statute*, is the *Statute of Unconscionablenesse*, expressed *Romans* 2. 14, 15. *For when the Gentiles, who have not the Law, doe by nature the things contained in the Law, these having not the Law, are a Law unto themselves. Which shew the workes of the Law written in their hearts, their consciences also bearing witnesse, and their thoughts the meane while accusing or else excusing one another*. Now by this *Statute* shall all *Heathen* be tryed that they have been wanting to that light of Nature bestowed upon them.

In prooffe whereof, we divide the *Heathen* into *Heathen*



*Heathen, and Civilized Heathen.* By the former we understand those *pure-impure Pagans*, who are meerly wilde, without any Art or Learning, to cultivate or instruct them. The *Southerne point of Africa* is known to Mariners passing thereby, by the Name of the *Cape of Good Hope*, which in relation to the *Natives* inhabiting thereabouts, may more truly be termed the *Cape of sad Despaire*; for they are but one *Degree*, or *Remove*, from *brute beasts*. Yet even these have more *Light* then they have *Heat*, and their *Naturall Understanding* dictates unto them many *cleare* and *straight Rules*, from which their *darke* and *crooked practice* doth swerve and decline. For although the *Morall Law* may be said to be written in them (to use the *phrase* of a *Critick*) *litteris fugientibus*, in *dull* and *dimme Characters*; partly, because in a great measure obliterated at the first by Originall Corruption, at the Fall of *Adam*; partly, because defaced since, and fretted out with the Rust and Canker of *Barbarisme* (contracted by long Custome in severall degenerating Generations;) Yet still so much of the *Morall Law* remaines legible in their hearts, as may convince their practice to be contrarie thereunto. In a word, though they come farre short of other refined *Heathen* in knowledge, yet their knowledge (as little as it is) goeth farre beyond their performances: so that justly they may be condemned, when the *Bookes are opened*, on the *Statute of Unconscionablenesse*

*Civilized Pagans* succeed; such, who by Art and Education (as anciently the *Grecians* and *Romans*, and at this day the *Persians* and *Chinois*) have scoured over the dimme inscription of the *Morall Law*, that it appeareth plaine unto them. Such were *Socrates* the *Pagan Martyr*, (put to death for asserting one God) *Diogenes* the *Heathen Hermite*; *Plato*, their *Moses*, who saw the *back parts* of God in the Doctrine of his *Ideas*; *Regulus*, their *Abraham*, so famous for his Faith (though but a *Morall* one) kept with the *Carthaginians*; *Titus Vespasian*, their *Josiah*, who wept at the consideration of the finnes of the *Jewes*, and Gods severitie at the sacking of the Temple in *Jerusalem*. Verily I say unto you, I have not found so much civill performance, no, not amongst many professing themselves to be Christians: Such

*wife Soveraignes, such loyall Subjects; such valiant Generalls, such worthie Souldiers; such loving Husbands, such dutifull Wives; such provident Parents, such obedient children; such equall Masters, such faithfull Servants; such constant Friends, such courteous Neighbours; that they discharged all Morall Relations, to the admiration, yea, envie of all Beholders*

Yet even the best of these, in the strictnesse of Gods Justice, may be condemned when *the Bookes are opened*. For, grant that in some particular actions they may be said morally to supererogate, even over-doing in goodnesse what was required at their hands, yet in other things they were defective, and fell short of the just measure of Gods Commands, according to the *Morall Light* manifested unto them. That servant doth not his Masters will who being commanded to shut all the doores in the house doth latch, bolt, lock, barre, and barricado up one or two of them leaving the rest standing open. So, though some of these *Heathens* may seeme in some particular acts to surpasse themselves, and to be better then the Law enjoyneth them, yet in other things they were deficient, and justly condemnable for the same, seeing Gods finall Sentence shall be passed, not according to some eminent performance of persons, but according to the constant drift, scope, purpose, and tenour of their conversations

Besides, some grand Vices (though not so visible to humane eyes) infected the transcendiaries of their highest achievements.

First, *Vaine-glory*, and *Popular Applause*, the *Pole-Starres* by which they steered all their actions. Had *Pride* been the Weapon whereat a Duel had been fought betwixt *Alexander* and *Diogenes*, probably the Conqueror of the World had been worsted by a poore Philosopher.

Secondly, *Hypocrisie* set a *Tincture* and *Dye* on all their Actions. Who hath more *golden Sentences* then *Seneca* against the Contempt of Gold? Yet (if *Tacitus* and other of his *Contemporaries* may be credited) none more *Rich*, none more *Covetous* than he; as if out of Designe he had perswaded others to cast away their Money, that he himselfe might come and gather it up againe.

Thus these *Heathens*, for ought we can finde in *Scripture*, are left in a *damnable* but farre be it from me to say, in a *damned condition*. When men of my *Profession* were formerly admitted into the *Commission of the Peace*, it was fashionable for them to goe off the *Bench* at the *Assizes*, after the *Jurie* had *Cast*, and before the *Judge* did pronounce the *Sentence of Condemnation* on *Malefactors*: To shew, that we of the *Clergie* ought to be *Men of Mercie*, taking no delight in the sad, though necessarie part of *Primitive Justice*

Give me leave so farre to remember this *ancient Custome*, that I may make an improvement thereof for the present occasion. We finde these *Heathen men Cast* by the *Verdict* of the *Scriptures*, let my *Sermon* therefore depart in silence, and proceed no further in this Point, as to any determining of their *fnall condition*.

When *Haman Esther* 7. 8. fell into the displeasure of the King *Ahasuerus*, it is said, *they covered his face*, as of a man that lost himselfe at Court, and no *pleasing spectacle* for others to behold; it being a ghastly sight to looke on a (though *living man* yet) *dying*, yea *dead favourite*. Let us *cover the faces* of these *Heathen men*, as from any further discourfing of their *condition*, whose *sad Case* may thus briefly be drawne up. *They are left under the Wrath of God, and weight of their sinne, and without any ordinarie way to a Saviour.*

I say *ordinarie*. I confesse it is a *Gospel-Truth*, That in the *Name* of *Jesus* onely *Salvation* is to be expected; and it is a *Maxime* no lesse found then generally received, *Extra Ecclesiam nulla falus*, *Out of Gods Church no hope to be saved*; if both be confined to *common Dispensations*, and the regular knowne way of Gods manifesting of himselfe. But how farre forth it might please God to reveale *Christ* to such *Heathens* on their *Death-beds*, by peculiar favour, out of the Rode of his *common kindnesse*, and how farre forth God, as an *Univerjall Creator*, may be pleased to indulge unto some eminent *Heathen persons*, is curious for man to enquire, and impossible to determine. Leave we them therefore to stand, or fall, to their owne *Master*; onely adding this, That it will

be farre better at the *Last Day of Judgement* for these *Christian Pagans* as I may terme them, then for many *Pagan Christians* amongst us now-adayes who are worfe under the *Sunne-shine of Grace* in the Gospel, then they by the *dimme Candle-light of Nature*.

Come we now to *Christians* ; where the difficultie is the lesse to prove, that they all shall be *arraigned*, and may justly be *condemned*, when the *Bookes* are *opened*: which will plainly appeare on the serious perusall of the following particulars

First, That to all persons living within the *Pale* of the *Church*, Christ hath really and cordially, *sine fuce &c dolo*, without any fraud or deceit, been tendred unto them, under the Conditions of Faith and Repentance, *That whosoever beleeveth on him should have everlasting life*: And this will appeare *when the Bookes shall be opened*

Secondly, that even the worst of men living under the *Light* of the *Gospel* have at one time or another their heads filled with good notions; and their hearts with good motions; Grace illuminating, wooing, and courting them, as I may say, to lay hold on God in his Promises: on the truth whereof, their owne Consciences will be deposed; and so this will appeare *when the Bookes are opened*.

Thirdly, that God standeth readie, on mans good improvement of the aforefaid *illuminating Grace*, (though not for the merit of mans performances, but for his owne meere mercie and promise sake) to Crowne their Endeavours with the addition and accession of further *degrees of Grace*, even such as infallibly *accompanie salvation*. For I shall never be of their Opinions, who parallel Gods proceedings with those of *Adonibezek*, Judg. 1. 7. who put *seventie kings* under his *Table*, there to gather up *Crummes*, which probably did very plentifully fall down into them; whereas he before-hand had taken order that their *Thumbes* were cut off: Their *Thumbes* I say, which alone of all the fingers are of the *Quorum*, to the gathering or grasping of any thing; and whose *effectuall correspondencie* with the rest of the *Hand*, is absolutely necessarie to the taking up of

any small thing especially if lying *in plano*, on a floor or flat place. I say, I must dissent from those who make God such a *Tyrant*, as sportingly and spitefully to proffer *Grace* to wicked men, when by a *previous act*, without any fault or refusall of theirs he hath rendred them incapable of the acceptance of that which he offereth unto them. No surely, God doth no way before-hand maime or disable them from enjoying the *benefit* of *Grace* tendred unto them ; but on the other side, is prepared to encrease their store, and adde to them, which use the utmost of their power to encrease those *Talents* which they have already received. And this will appeare to be true, *when the Bookes shall be opened*.

Fourthly, No man hath made that improvement of *Grace* offered which he ought, and might. Many a time he hath stayed at home, when he should have been at *Church* : Many times he hath been at *Church* either sleeping, or not attending there : many a time he hath attended, yet afterwards forgotten what he heard : many times he hath remembred it, and it hath been his *Remembrancer*, yet he hath quenched the *heat* in his *Heart*, and *Light* in his *Understanding*. And all this will appear true, *when the Bookes shall be opened*.

Fifthly, Upon our not improving Gods *Grace* offered us in his *Word*, God *qui non deferit nisi deferatur*, who leaves none unlesse he be first left by them, is not bound to adde more *Grace* : yea, he may justly withdraw what he hath given ; and which is more, may judicially harden those from whom his *Grace* is withdrawne, for making no better use thereof when tendred unto them. And all this shall appear, *when the Bookes shall be opened*.

In a word, the transactions of that *Day* will be a perfect *Comment* on those words of the Prophet *Hosea* 13. 9. *O Israel, thou hast destroyed thy selfe, but in me is thine helpe*. All such who are condemned, shall cast the blame thereof on themselves ; whilest those whom God shall be pleased to save, will in their consciences confesse they might most justly be damned, *when the Bookes shall be opened*. And seeing a *Saviour* hath by his Death purchased for them *Repentance*, *Faith*, and *Perseverance* to the end, (because

he would not trust the perverse freedome of their will with the acceptance or refusall of *Grace*) they shall for ever sing *Hallelujahs* to the praise of the undeserved mercie and goodnesse of God in their salvation.

But some will say, How shall God proceed against *Infants* at the *Last Day of Judgment*, when the *Bookes* shall be opened; namely such *Infants* of *Christian Parents*, who dye in so happie a juncture of Time, as the intervall betwixt their *baptizing*, and before it is possible for them to commit *actuell sinne*? For will some say, *The Bookes*, when opened, are effectually not opened in relation to them; all the *Bookes* will be but *Blankes* and *White Paper*, as containing no charge against them. For first, for *Originall sinne* some hold, that that in *Baptisme* is washed away; and all the world will be their *Compurgators*, that such *Infants* neither have nor can commit *actuell transgression*: and therefore how can God with Justice proceed to the condemnation of such *Innocents*? This Argument hath prevailed so farre with some Learned and *Religious Divines*, as to make them *charitably judgements* of the finall estate of all such *Infants*.

Give me leave to stand Neuter in this Point: onely this I will adde, If God in the *Last Day* should be pleased to condemne some of such *Infants*, he will render such a Reason thereof, *Rom. 2. 5. in that Day of the revelation of the just judgement of God*, as shall appeare satisfactorie to *Angels*, *Men*, and *Devils*, to the admiration of the good, and confusion of the bad, who shall be present thereat.

And here give me leave to discover a *dangerous Error*, lurking in the breasts of most men. We are generally jealous, that God at the *Last Day* will not come off with that *Credit* which we could wish and desire: We suspect, that his *Name* will *herere ad metas*, that his *Justice* will not appeare so cleare as we both desire and expect, if he should condemne such and such persons whom we in our narrow apprehensions conceive *uncondemnable* according to the proportion of *Justice*, as we doe measure it. But know, that this suspicion hath a double mischief therein.

First, The owners thereof are *jealous over God with an ungodly jealousie* fearing where no feare is; and it pro-

ceedeth from a Principle of *Atheisme*, seeing it springeth from the same Root, to denie a God, and doubt, that God will appeare just in manifesting his owne Proceedings.

Secondly, This takes off mens thoughts, to take care for themselves, what they shall plead in their owne behalfe, and how they shall manage their owne Defence at the *Last Day*, and maketh them employed where they ought not, troubling themselves about that wherein they are not concerned. If it be a hainous offence and punishable by the Lawes of man, 1 *Pet.* 4. 15. *to be a busie-body in other mens matters*, how great is the offence, to be busie in the *Mysteries* of the God of Heaven? Let us leave it to him to act his own part; *Look every man on his owne things*, *Phil.* 2. 4. God grant, we may but come off so well at the *Barre*, as God doth at the *Bench*, and appeare righteous by God in *Christ*, whilest God will appeare so of himselfe in himselfe.

And here let me advise men to be modest with sobrietie, and not to be overprying into the *Mysteries* of Gods Proceedings

The *Chronicle* of the Citie of London (*Stow* in his *Survey of London*, pag. 137.) telleth us a remarkable Storie of one Sir *John Champneyes*, Alderman and Major of London, who built a faire House, with an high Brick Tower, in *Tower-street Ward*, the first that ever was built in any private mans house to over-looke his Neighbours in the Citie. For before his time, there were no Towers in that Citie, but such as belonged as Steeples to Churches and Covents, or else pertained to *KINGS Palace*. But his ambition herein, faith our Author, was publicly punished, falling blinde some yeares before his death so that he who would see more then all, saw lesse then any of his Neighbours.

Take heed of *Towering Thoughts* and *Aspiring Inquiries*, to mount up, if possible, into Gods Minde, there to seeke and search the Causes of his secret will and Pleasure: Such Curiosity is commonly severely punished, it being just with God to deprive them of that Light they have, who affect knowledge above the bounds of Sobrietie: Such professing themselves to be wise, often become fooles, and forfeit the Eyes of their Soules, for their immoderate prying into forbidden *Mysteries*:

## Use 1

Are all then to appeare before God, *when the Bookes are opened*? This serveth in the first place to confute such who conceive God will hold *Malefactors guiltlesse*, because he doth not presently inflict his Judgements upon them, *Ecclesiastes 8. 11. Because Sentence against an evil work is not executed speedily, therefore the heart of the sonnes of men is fully set in them to doe evill.* These men proceed upon a dangerous mistake, namely, they conceive the *Bookes* to be cancelled, which are onely concealed: and because God *forbeares*, they mistake him, to have forgot to doe Justice.

There was lately a *Judge* in England, whom I need not be ashamed to name, as the honour of his *Robe* and *Profession*, viz. *Justice Dodderidge*, whom they commonly called the *sleeping Judge*. Indeed, he had an affected drowfie posture on the *Bench*, insomuch, that many persons unacquainted with his Custome therein, having Causes of Concernment to be tryed before him, have even given all for lost, as expecting no Justice from a *Dormant Judge*: when he all the while did onely retire himselfe within himselfe, the more seriously to consult with his owne Soule about the validitie of what was alledged and proved unto him; as appeared afterwards by those *Oracles of Law* which he pronounced.

Wicked men, in like manner, erroneously conceive God to be a *sleeping God*, chiefly on this account, because of the long impunitie of *notorious offenders*. *David* himselfe may seeme in some sort guiltie of the same vulgar error, *Psal. 44. 23. Awake why sleepest thou, O Lord? arise, cast us not off for ever.* But God in due time will soundly confute mens mistake herein, and appeare what he is, a slow, but sure *Revenger of Malefactors*, in the Day when *the Bookes shall be opened*.

## Use 2.

Are we all to be tryed in the *Day* when *the Bookes shall be opened*? Let us then labour to get these *Bookes* cleared



(so much as relateth to our particular Accompts) and crossed by the *Blood of Jesus Christ*, before that *Day* doth approach; and let us not despise the committing of small finnes, knowing that many of them quickly swell our our Accompts. It is a true Maxime, *Qui negligit minima nunquam ditescet*, He that neglects small things, shall never make a Rich man. Who would thinke, that a Penny a day should within the compasse of a yeare amount to more then thirtie shillings? It is incredible, how insensibly many small finnes greaten and inflame our Reckonings, and therefore let us beware thereof.

The *Italians* have a Proverb, *It is good to goe to Bed without supping, and to rise in the Morning with owing*. If *Physicians* will approve the former part for *heathfull*, good *Husbands* will justifie the latter part for *thriftie*. But especially it is good Divinitie, in relation to our spirituall Accompts; Happie he who this Night, by the effectuall pleading of *Christs Merits*, gaineth of God, before the closing of his eyes, the clearing of his finnes, that so to Morrow Morning he may arise dis-engaged and un-indebted for his former offences.

Lastly, let this teach us to be warie what we doe on Earth, as knowing and beleeving, that a Memoriall is kept in Heaven, of whatsoever we act here below.

There is still a *Project* propounded on the *Royall Exchange* in *London* wherein one offers (if meeting with proportionable encouragement for his paines) so ingenuously to contrive the matter, that every Letter written, shall with the same paines of the *Writer* instantly render a double impression, besides the *Originall*; each of which Inscript (for Transcript I cannot properly tearme it) shall be as faire and full, as lively and legible as the *Originall*. Whether this will ever be really effected, or whether it will prove an *Abortive*, as most *Designes* of this nature, Time will tell. Sure I am, if performed, it will be very beneficiall for *Merchants*, who generally keep *Duplicates* of their Letters to their *Correspondents*.

What here is propounded is already performed, in relation to our actions, in Gods presence. Whatsoever we doe, good

or bad, at the acting thereof reflects (beside the *Principle*) a double representation of the same.

One, in the *Booke of our Conscience*. The woman of *Samaria* said to her *Fellow-Citizens*, John 4. 29. *Come see the man that told me all things that ever I did*. Herein *Hyperbolicall* was her expression: *Christ* told her not all, but many things, and one thing too much for her, (without her serious repentance) namely, her unlawfull conversing with him who was not her husband.

But this is most true of our *Conscience*; it will really represent unto us whatsoever we have done, either accusing or excusing us therein. And as *Sores* and *Wounds* doe throb and ake the more in *infirm persons*, the neerer it draweth to Night; so the older men grow, and the neerer they approach unto their Death, the more frequent, constant, and acute will be the prickings and the pinchings of their *Consciences*.

The second Copie of all our Actions is kept in Heaven, recorded in *Gods Booke*. Let all therefore, but especially men in places of *Legall Proceedings*, (whether *Judiciall* or *Ministeriall officers* therein) be minded of integritie in their carriage from my *Text*, and the occasion thereof, The Grand Affizes. Let *Diligent Attorneys* so faithfully *Solicite*, let *Painefull Solicitors* so honestly *Agitate*, let *Trustie Sheriffes* so truly *Impannell*, let honest *Jurie-men* so conscientiously give their verdict, let faithful witnesses so sincerely Depose, let the Honourable and Learned Judges so impartially passe their Sentence, as knowing they must give an Account thereof to God in the Day when the Bookes are opened  
Amen.

F I N I S .

[“All order first from unity ariseth,  
And th’ essence of it is subordination ;  
Whoever this contemns, and that despiseth,  
May talk of, but intends not reformation ;  
’Tis not of God, of nature, or of art,  
T’ ascribe to all what’s proper to one part.

To rule and to be rulèd, are distinct ;  
And several duties sev’rally belong  
To sev’ral persons, can no more be linkt  
In altogether than amidst the throng  
Of rude unruly passions in the heart,  
Reason can see to act her sovereign part.”  
CHRISTOPHER HARVEY, *The Synagogue*, 25.]

A TRIPLE  
RECONCILER,  
Stating the  
CONTROVERSIES

Whether { *Ministers have an Exclusive  
power of Communicants  
from the Sacrament.*  
*Any persons Unordained may  
lawfully Preach.*  
*The Lords Prayer ought not  
to be used by all Christi-  
ans.*

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By THOMAS FULLER, B. D.

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LONDON,  
Printed by *Will. Bently*, for *John Williams*  
at the Crown in *S. Pauls Church-yard*.  
*Anno. Dom. 1654.*

[“After he had been sometime a member of the congregation, he began to preach ; and his sermons produced a powerful effect. He was indeed illiterate, but he spoke to illiterate men. The severe training through which he had passed had given such a knowledge of religious melancholy as he could never have gathered from books ; and his vigorous genius, animated by a fervent spirit of devotion, enabled him, not only to exercise a great influence over the vulgar, but even to extort the half-contemptuous admiration of scholars.”

MACAULAY, *Biography of John Bunyan.*]



## [Introduction.



**T**HE *Triple Reconciler* deals with some matters of current controversy in the time of the Commonwealth, and indeed the problems with which it is concerned are still debated. The matter of the book was evidently prepared for the pulpit and probably delivered in London, or elsewhere, though of the precise time or place there is no indication.

The dedication to the Viscountess BALTINGLASS has an added interest from the fact that, by his second marriage, she was a connection of the preacher. The Viscountess was a daughter of Sir PETER TEMPLE, M.P., of Stowe, and of his wife Anne, daughter of Sir ARTHUR THROCKMORTON. She married THOMAS ROPER, Viscount BALTINGLASS. The ROPERS were a Derbyshire family, who abandoned their ancient name of FURNEAUX on marrying the heiress of the ROPERS in the reign of HENRY VI. Thomas, a grandson of RICHARD FURNEAUX or ROPER, having distinguished himself in the Low Countries wars, was knighted, made a Privy Councillor of Ireland, and created Baron of Bantry and Viscount BALTINGLASS. He married a daughter of Sir HENRY HARRINGTON, and his son, also named Thomas, was the husband of FULLER's patroness. One of his three brothers was slain at Marston Moor. His elder sister, Ruth, was the wife of Sir EDWARD DENNY, M.P., and the younger, Mary, was the second wife of FULLER. She was the granddaughter of the reformer, JAMES PILKINGTON, Bishop of Durham. In 1636 she petitioned for an allowance to be made her in consequence of the losses sustained by the family during the Rebellion in Ireland. The dedication, whilst silent on the matter, when read between the lines, illustrates the fact of FULLER's aristocratic alliance; if he had not so fully otherwise explained his use of the metaphor, the need of an olive branch might, perhaps, be open to some misconception.

Have ministers an exclusive right of debarring communicants from the Lord's Supper? In discussing this question FULLER displays his characteristic moderation, whilst giving curious and minute evidence as to the general custom of his day both in the Episcopal and the Presbyterian

Church as to the tests applied to those who desired to partake of the Communion. Would it, we may wonder, have been possible for any other divine to have entered upon such a discussion by a disquisition on leprosy? FULLER notes that lepers were still, though few in number, found in Cornwall, and whilst rejoicing over the extinction of leprosy mourns over the spread of syphilis. FULLER does not here appear to entirely approve of the conduct of GEORGE STAFFORD, the Cambridge Divinity professor, who caught the infection of the plague whilst converting the "damnable priest" (as FOXE calls him, *Acts and Monuments*, sub anno, 1531), yet elsewhere he says, "Thus a life is well lost, whereby a soul is saved" (*Cambridge*, sub anno, 1530). Sir HENRY the Conjuror was not only a dabbler in the black arts, but was incontinent, and the attempt of Dr. ROBERT CLIFF, as Commissary General to the Bishop of Ely to bring the offender to book, led to his own excommunication for infringing the privileges and jurisdiction of the University. As to the nature of the conjuring books or how they were used nothing is said. Even the family name of the magician priest has not been recorded. (See Cooper's *Athen. Cantab.* vol. i. p. 39, where there are references to the authorities for this curious narrative).

FULLER looked with great disfavour upon the intrusion into the pulpit of men who had not been trained for the ministerial office, and whose zeal was not according to knowledge. Such men would be specially distasteful to a man like FULLER who loved peace and moderation, but loved order and decorum at least as much, nor was he prepared to admit that one with every other qualification was entitled to preach without ordination. "Mere gifting," he says, "without calling makes not a lawful preacher." In another work he sarcastically observes that though some of the soldiers of the Commonwealth would preach without pay, none of them would fight *gratis*! (*Alarum*). It will be seen that the discussion is on a plane that does not touch a matter sometimes mooted in the Church of England—whether a layman can lawfully be allowed to address a congregation within a consecrated building. Since Prof. MAX MULLER gave his celebrated address on missions in Westminster Abbey, there have been several instances where incumbents have invited laymen, and indeed Non-conformist laymen to speak in their churches. In these cases the discourse has been delivered not from the pulpit but from the chancel steps. In this way Mr. G. F. COOK, a Wesleyan temperance evangelist, preached in the parish church of Barrow-in-Furness, August 31, 1890, at the request of the vicar, the Rev. E. SYDNEY SAVAGE, a son-in-law and former curate of Archdeacon FARRAR. (*Manchester City News*, September 6, 1890.)

The *third Reconciler* is a vindication of the Lord's Prayer as a general prayer for the use of all Christians—a position disputed by MILTON and others. EPHRAIM PAGITT in a characteristic passage about "Brownists" says, "These sectaries quarrel at this prayer, and will not say it: as BARROW and GREENWOOD affirm it to be abominable, and as loathsome to God as swine's flesh to a Jew." (*Heresiographie*, bk. i. p. 85). The objection to liturgical forms is expressed by MILTON in his *Eikonoklastes* (chap. xvi.): "If the Lord's Prayer had bin the warrant or the pattern of set Litur-

gies, as is heer affirm'd, why was neither the Prayer, nor any other set forme ever after us'd, or so much as mentioned by the Apostles, much less commended to our use?" Again Milton says: "This is evident that they who use no set forms of prayer have words from their affections; while others are to seek affections fit and proportionate to a certain class of prepar'd words; which as they are not rigourously forbidden to any mans privat infirmity, so to imprison and confine, by force, into a Penfold of set words, those two most unimprisonable things, our Prayers and that Divine Spirit of utterance that moves them, is a tyranny that would have longer hands then those giants who threat'nd bondage to Heav'n." So strenuous was the controversy that MERIC CASAUBON wrote a *Vindication of the Lord's Prayer*, which was published in 1660.

There were two editions of the *Triple Reconciler* issued in 1654, one having an imprint for JOHN WILLIAMS and the other for WILLIAM SHEARS. In some cases they are bound up with *Life out of Death*, *Sermon on the King's Inauguration*, and *Sermon on Innocent's Day*.

As if to mark the loyal sympathies of author and publisher at the end of the *First Reconciler* is a device of an anchor with the favourite motto of Charles I.—*Dum Spiro Spero*, the words which he wrote in his second folio Shakspeare and other books.

A.]





[“ Quis sic amicum excipiet, ut Cathari Deum,  
Qui renovare sacri  
Audent amoris symbolum ?  
Tu vero quisquis es, cave, ne dum neges,  
Improbo verba Dei,  
Te deneget VERBUM Deus.”  
GEORGE HERBERT, *De Oratione Dominica.*]



TO THE  
Right Honourable, and truly  
virtuous Lady, ANNE  
Vicountess BALTIN-  
GLASS, the blessings  
of this life and  
a better.



*MADAM,*

**T**His my Book addresseth it self to you, as once the Dove to NOAH in the Ark, bringing an Olive branch with three sprigs in the mouth thereof. It is of a Peaceable nature, & desires to be a Peace-maker betwixt the opposite parties in the three Controversies handled therein. My humble request to you is, that with NOAH you would be pleased to put forth your hand and receive it into the Ark of your protection. I know what success commonly attends all Umpiers & Arbitrators, that often they lose one, & sometimes both of their friends betwixt whom they intercede. Meek Moses could not escape in this kind, but when seeking to atone two striving Israel-

ites, the partie who did the wrong, fell with foul language upon him. I expect the like fate from that side which doth the most injurie, and am prepared to undergo their Censure, which I shall do with the greater alacritie, if these my weak endeavors may find your favourable acceptance.

The Lord blefs your Honor with your Noble Confort, and sanctifie your former sufferings, which a National calamitie hath cast upon you, that your last days may be your best days, both in temporal and spiritual improvement, is the dayly desire of

Your Honors

truly devoted

servant

THOMAS FULLER.





## THE FIRST RECONCILER.



LEVITICUS 13. 3.

*And the Priest shall look on him, and pronounce him unclean.*

The words contain an Examination, and the Priest shall, &c.  
Condemnation, and pronounce him, &c.

**W**Hich words we will handle first *Literally*, of Corporal leprosie; then *Analogically*, to shew by proportion how far Ministers under the Gospel are inpowered to pass censure on the goodness, or badness of men, so to admit, or exclude them Gods ordinance.

2. Be it here premised that the leprosie we speak of, called *the plague of leprosie*, is not what proceeded from natural causes or distempers (in which cases the patient might be more properly sent to the Physitian) but was immediately inflicted by Gods hand, *dedecus medicinæ*, and a principall if not peculiar disease to the *Jews*, not finding in the *Acts*, that the *Apostles*, when preaching to the *Gentiles* out of *Palestine*, cured any of that disease.

3. I will not stir a step farther before I raise one observation. *Great is gods goodness that we English men generally, live now in the happy ignorance of the heighth of leprosie.* I say generally, a Leper is a rarity, some few in *Cornwell*

caused, as Physicians conceive from the frequent eating of fish new taken out of the sea, I say *new*: I confess there is *Lazars Bath*, but though the Bath be there, thanks be to God, but few Lepers. Indeed some hundred years ago, when the holy war was continued by the English, our intercourse with eastern people in *Palestine* made the leprosie here epidemical, and *Hugh Orwell*, a Bishop of *London* dyed thereof *Anno* 1085. But with the end of that War ended the leprosie of *England*, as to the generallity and malignity thereof. Every scab, or scurf, or scale, observing Tydes in the body, is not presently the leprosie, but know, as the *Jews* had a disease we have not, so we have a disease the *Jews* had not: excuse me for naming it, you may easily conceive what I would willingly conceal, it is the last rod that God made therewith to whip wantonness, and which he handfelled on the *French* at *Naples* two thousand miles from this place. How came this malady to climb and clamber over the high aspiring *Alpes*? when got into *France*? *England* being an Island secured from the diseases of the continent how came it to swim over into *England*, did wicked Forreigners bring it hither, or wanton English fetch it thence? how ever it was so, it is, and is a disease so much worse than leprosie, as sin is worse than suffering, transgression worse than affliction.

4. Now shall we make a brief paraphrase on every word, the *Priest*, not every ordinary *Levite*, but either *Aaron* or one of his Sons.

*Quest.* Why was not this power rather committed to a corporation of *Priests*, as being too great a charge to be trusted in one person? why were not a vestry of Lay-Elders admitted as Assistants herein.

And the *Priest* herein was a Type of *Christ*, who was to be but one Individual Person, and therefore a single *Priest* alone was employed therein.

*Shall look on him.* But what if he were blind as in the case of *Eli*? 1 *Sam.* 4. 15.

And the *Commisison of trying* was granted to the High *Priests* or one of his Sons, as it is *vers.* the 2. who in such a case was to officiate for his Father.

*Look.* Herein 2. things contained, the inspection of the eye, and the circumspection of the judgement. For the latter the *Priest* might not proceed on his own Arbitrary principles, but was confined to Gods directions prescribed unto him; and principally he discovered it by 3. signes 1. Depression, by the subsidency or the sinking of the malady when it intrenched it self in pits and holes made in the flesh. 2. Diffusion, when the malignity thereof contained not it self to the first place, but dilated it self over the body. 3. Discoloration, when the hair therein was turned white, arguing the debility of nature, commonly a colour of innocence, now of infection; commonly the livery of chearfulness, now of sadness; a black white, fable and sorrowfull.

Now whereas the *Priest* was to look on the Party trusting no other evidence than his own eyes, we learn mens censures must not go on *heare-says* but be grounded on their own knowledge. *I will go* Gen. 18. 21. *down and see whether they have done altogether, &c.*

*And Pronounce,* him the *Priest* must not be sceptical and suspend his verdict, but must give sentence to condemn or acquit.

*Pronounce.* That is positively and publickly; he was not to mutter his sentence, as the Popish *Priests* in the mass the words of consecration, no Clandestine dealing in matters of publick concernment.

*Unclean.* Not as the *Apostle* saith, no unclean thing shall enter into the Kingdom of heaven, but ceremoniously unclean, so as to be expelled publick society.

*Question.* How came it to pass that the *Priest* was not infected therewith, seeing sometimes such was the pestilent malignity of the leprosie, as to taint the clothes, yea the walls of the house? Hard walls scarce penetrable to a bullet, yielded to the impression of leprosie. Answer, he was secured by his calling and employment, obeying gods command in his vocation.

*Doctrine.* A lawfull calling is the best Armour against an infection. One in his calling is armed, out of his calling is naked; at least lastly following his calling, his Armour,

like *Ahabs*, is not close joynted, and he left woundable in the internal chinks : with what confidence do we see Bricklayers, Carpenters, Plummers, &c. clambering up high pinnacles, and walking in narrow places, where our feet cannot stand theirs will run ; double the cause thereof, a lawfull calling & long custome which hath inured them thereunto. Thus searchers are not so soon infected with the plague. I confesse the plague is resembled to fire, save that it burneth green wood sooner than dry, and young people more subject to be tainted than old ; however this is not the main reason why such searchers escape, but because in their vocation.

The Ministers under the gospel have not the like calling and therefore not the like warrant to approach infectious persons. And we may remember the story of Mr. *Stafford* (Divinity Professour in *Cambridge*) who to convert Sir *Henry* the conjurer (the story in Mr. *Fox*) lost his own life. Come we now to the second part, the *condemnation* and pronounce him unclean, *him*, be he friend or foe, high or low, without partial respecting of persons.

*Doctrine.* Gods ministers ought without fear or favour to perform their office, neither to be frightened nor flattered. It is observed that *Moses* first handled this Law on his Sister, *Myriam*, *Numb.* 12. 15.

Secondly, we finde it served by Subjects on their Sovereign in the case of *King Uziah*, 2 *Chron.* 26. 20.

Observe herein the *Priest* thrust out (say not that this was uncivil and unmannerly violence) touch not mine anointed, seeing the high *Priest* did it in obedience to an higher *Kings* command, yea *Uzziah* sensible of his sin, saith the Text, haisted out himself. Gods servants left to themselves may fall into sin, but when it is discovered unto them, as they run into it, if possible they would fly out of it.

*Doctrine.* Sad and sorrowfull the condition of a sequestred *Leper*. Indeed some of us have been sequestred, and blessed be God we have borne our yoke in our youth, hoping that more freedom is reserved for our old age, but our sequestration is not to be named with that of a leper, whose sadness consisteth in four particulars.

First, they were debarred the access to the place of Gods publick worship, and might not approach the Temple, nor be present at their sacrifices, nor partake of the Passover.

Secondly, they were debarred from the embraces of their nearest relations.

Thirdly, they could not expect cure but by miracle. Heavens hand, which laid it on, could onely take it off: nor was a leper capable of the benefit of the pool of *Bethesda*, not but that undoubtedly cured if cast first into it, but because those porches *John* 5. 3. Contained onely the impotent, blinde, halt, withered.

*Question.* Whether lepers were admitted into the society.

Fourthly, dying lepers they were not buried with other people. Thus *Uzziab*, *2 Chron.* 26. 23. *Was buried with his Fathers in the field belonging to the Kings, for they said he was a Leper*, in the suburbs of the place of sepulture.

This serveth for a sufficient warrant to justify this City in a practise which some do behold as over rigid and severe, namely the shutting up of infected persons at the beginning of the plague; some would have the sick and the sound to go promiscuously together, as they do at *Grand Cairo* in *Egypt*. Indeed if they be poor to shut them up in their houses and to shut up relief from them is murder, otherwise if well considering, they have no cause of just offence who so are shut up from publick society.

Here give me leave to take an occasion to raise the gratitude of this City to God. He that with *Jess* passeth for an old man in *London*, cannot remember it so long without the plague, this City was never more populous, surely there being more hives there are as many Bees: dayly increase of houses argues no decrease of Households. Secondly, never more filth, the kennels and streets are not kept more clean than before. Thirdly, never more sinfull, as much pride as ever though removed from those whose births still may, and whose state did once countenance gallantry to such who growing great will grow gaudy in an instant.

Gracious Gods goodness, who sent *Christ* in the flesh to cure both our corporal and spiritual leprosie; I shall confine



this dayes Sermon according to promise, onely to corporal leprosie: Herein observe the first particularized miracle, having the circumstances thereof related in the first gospel which our Saviour did, was on a leper *Mat. 8. 2. And he gave him in charge to shew himself to the Priest, and to offer the gift which Moses commanded for a testimony unto them.* A testimony not so much to testifie that the party was not palliately but perfectly cured, but for a testimony to the *Priest* to evidence to them, that *Christ* was come in the flesh, the expected *Messia*, as appeared by his miracles, and had they not been willingly and wilfully blind, barring and bolting their eyes against the beams of truth, they could not but be sensible that the *Saviour of mankind* was come. Surely the sacrifice for the cleansing the Lepers *Levit. 14. 4.* formerly seldom used, when God, thrifty of his miracles, was pleased now and then to drop down one from *Heaven*, began now to be so ordinary with the *Priests*, that it could not but mind them that *Messiah* was come.

Secondly, *Christ* cured more lepers at once than of any other disease; *Christ* cured two blinde men together, *Matb. 9. 27.* two men possessed with Divels, *Matb. 8. 28.* whilst he healed a whole society of Lepers (poor people being parted from all others, it was some comfort to them to keep company together) *Luke 17. 12.* ten at a time, on that sad token that nine of them proved unthankfull.

Thirdly, in the *Commission* to the *Disciples*, *Matb. 20. 8. Heal the sick, it follows, cleanse the Lepers.* The curing of that *malady* alone (with the *casting out of Divels*) are expressed in *particular words*, all the rest in *general terms*. Either to shew that more than ordinary power was requisite for the healing thereof, or that *leprosie-cureing* was their proper and peculiar masterpiece, to evidence to all, that they were sent by him whose calling was to cure the leprosie of our souls.

1. **C**OME we now to handle these words *Analogically* conceiving them of sufficient latitude, to give us just occasion to enter on the enquiry, whether *Gods Ministers* under the *gospel* have a sufficient *commission* to examin, and

exclude Persons from the *Sacrament*. But first let me acquaint the *Audience* with the integrity of my intentions herein.

2. There was a sect of *Philosophers* called *Ἐκλεκτικοί*, which were none of the four *Elemental sects* of *stoicks*, *Peripateticks*, *Academicks* & *Epicures*. These would be bound to no one opinion that any of the other maintained; only they would be left at large to *pick & chose* what they conceived sound and solid in any of their opinions, refusing the rest what they esteemed otherwise. In a word, these *Ecclesiastica* were the *Quint-essence* of the former four *Sects* of *Philosophers*.

3. I intend in like manner to be a *Chooser* in this point. (Grand the difference betwixt a *Chooser*, and a *Seeker* of our age, the former is *positive*, the latter *sceptical*, hovering over all, settling on nothing) I know no reason that we are bound to take one and all in any persuasion. Three great Interests may be named in *England*, one that was the *Prelatical*, one that is the *Presbyterian*, one that would be the *Independant*. I shall embrace what I find in any of their practises commendable, and consonant to *Gods word*, making use of my *Christian liberty*, to leave the rest which in my *weak judgement* may seem subject to just exception.

2. Proposition, *there is no pregnant place of Scripture which expressly impowereth the Ministers of the gospel with authority of Examination and Exclusion from the Sacrament*: I have looked for it in the place where I was most likely to finde it, namely, *1 Cor. 11.* where Saint Paul at large condemneth the abuses at the *Sacrament* in their *Church*. Here I expected the *Corinthian Ministers* should have been checkt for keeping no *stricter guard* about *Gods Table*, and that the main fault of this prophaneness should be charged on their negligence. What said David to Abner *1 Sam. 26. 16.* When he fetcht the *Spear* and *Cruse of water*, from the head of *sleeping Saul*? *Ye are worthy to die, because you have not kept your master, the Lords anointed*; such a sharp reproof I expected from *S. Paul* to the *ministers of Corinth* for being no more vigilant (as being *Gods life-guard*) in securing the *Body* and *bloud of Christ* from

*unworthy Communicants.* But not the least check to them, onely a general exhortation to others to examin themselves.

2. Proposition *there are some places of Scripture which by proportion and consequence do more than probably insinuate such a power in the Minister.* First for examining *Heb. 13. 17. Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account that they may do it with joy, and not with grief, for that is unprofitable for you.* God foreseeing that in after-ages the *Minister* in a *Church* might be but *One*, the *Parishioners* many, he perchance *poor*, they *rich*, be possibly *young*, they *grave*, and *ancient*, saw there would be an humour of opposition in them to submit to their *Pastour*, and therefore thought it necessary to leave this command on record. Now the best *Auditour* cannot give an account of them whose receipts and expences he hath not examined, and therefore by consequence it may be collected that they may and must try the conditions and abilities of their people, *Prov. 27. 21. Be thou diligent to know the state of thy Flocks, and look well to thy heards.*

6. Secondly, for *Excluding*, where be it premised, that if an *Examining power* can be demonstrated in the *Ministers*, a power of *Exclusion* doth by necessary and undeniable consequence follow thereupon : For the *Ministers Examination* would be altogether useles, if such, who thereby shall be detected unfitting or unworthy may in defiance of the *Minister*, intrude themselves *Communicants* to the *Sacrament*. If therefore the *Ministers Examination* be as a *weapon* without an edge, and be onely to make a noise without any further power, it would render him ridiculous to *Prophane persons*, and expose his *pains* and *profession* to contempt. Surely therefore, his *Examination* is seconded and attended with authority to *admit* and *exclude* from the *Sacrament*, as he findeth persons fit or unfit for the same.

7. Of places importing an *Excluding power*, many insist on the 2 *Chron. 23. 19. And Jehojada set the Porters at the gates of the house of the Lord, that none, which was unclean in any thing should enter in.*

8. In the *new Testament* many alleadge, *Matth. 7. 6. Give*

*not that which is holy unto doggs. What more holy than the Body and Bloud of Christ in the Sacrament, who more Dogs, more Swine than those wilfully wallow in wickedness?*

To these add the words of my *Text*, *And the Priest shall look on him*; There is *Examination*, and *pronounce him unclean*, there is *Exclusion*. Yet let not too much improvement be made of those words, lest they stretch so far as to break. If the proportion be applied in all particulars, the *High Priest* alone, being impowered with this authoritie, will advance the *Hierarchichal power* farther than such as make use of this place will well approve.

*Object*. You have out of ignorance or envie, concealed one of the most effectual *Scriptures* in the *New Testament*, instructing *Ministers* with an *Examining power* of all in the *Flock*, namely, 1. Pet. 3. 15. *Be readie always to give an answer to every one that asketh you a reason of the hope of that is in you with meekness and fear*. It seems you are *willingly ignorant* (to use the *Apostle's* phrase) of this *Text* so pertinent to the purpose.

*Ans.* I know many behold it as the *Champion of their cause*, and have used it to order their *refractorie Parishioners* into *Examination*. For my own part I look on it as nothing to the purpose. It is better to fight naked, than with bad *Armour*. For the rags of a bad *Corcelet*, make a deeper wound, and worse to be healed than the bullet it self. None such foes to a cause as such friends who will defend it, *Argumentis non cogentibus*, with reasons of such strength which *compel not* a rational man into the free belief of them. The words, as appears by the coherence, are principally calculated for the Climate of persecution, *when men suffer for righteousness sake*, and enjoyn all a free and fearless profession of the Faith, when called thereunto. Besides, the command being general, *Ministers* are as much obliged thereby to give an answer to their *Parishioners*; if asking them as *Parishioners*, are bound to give an account thereof to the Minister: And therefore I purposely declined the mention of this place.

3 Propof. *Children, Mad-men, Idiots*, during their condition, are not to be admitted to the *Sacrament*. The reason is plain, because they cannot perform an *Essential* requisite

thereunto, namely, *examin themselves*. But when such *Children* shall arrive at years of discretion. *Mad-men* shall, by Gods blessing on *Physick*, or otherwise, either return to their *Lucide intervals*, or be totally cured of their *distemper*. *Idiots*, (which feldom comes to pass) be enlarged in their *understandings*, they may be admitted *Communicants*. Till when, the *Church*, as *Guardian* in their minoritie, doth not finally withhold the Sacrament from, but seasonably reserveth it for them.

4 Propof. *Young persons utterly ignorant in the Principles of Religion, are not to be admitted to the Sacrament till improved in knowledge.*] Yet *Ministers* ought to be very tender in this particular, lest they mistake *small yet true knowledge* for *utter ignorance*. Know, that we have no certain *standard* in *Scripture* to measure peoples knowledge by. There is not set down the *minimum ut sic*, the least and lowest degree of knowledge which putteth one into a communicating capacitie, which should make *Ministers* the more favourable especially to such who discover a desire of information. Lest also the *more heat* plead for the *less light*, such as are conscientious in their conversations.

5 Propof. *Persons actually or virtually excommunicated durante statu, are to be excluded the Sacrament.* For we behold them as no *Members of the Church* at all, but in the language of the Apostle, 1. Tim. 1. 20. *delivered unto Satan*. Now 1. Cor. 10. 21. *Ye cannot be partaker of the Lords table, and of the table of devils*. Surely such who are *delivered to him* are *Satans guests*, and in *commons with him*, untill on the publick confession of his fault in *practical*, or profession of his faith in *doctrinal offences*, they be restored to the Congregation.

Secondly, Persons *virtually excommunicated*, by whom I understand such who wallow in a notorious sin *excommunicable* in it self, though the *sentence* be not solemnly passed upon them. I say, *notorious sin*. Blessed be God, *surreptitious* sins of infirmitie do not render us incapable of the *Sacrament*; If they did, Gods table would stand utterly unfurnished, without any either to Administer or Receive those *holy Mysteries*.

Now sins must be notorious two manner of ways,

1. *Quoad naturam.*

2. *Quoad notitiam.*

First *quo ad naturam*, the sin being *horrible* and *bainous* in its own nature, such a sin as is not onely mortal, as all sins are, but *mortiferum*, if Gods mercie doth not interpose : an enumeration whereof is needles as generally known.

By the way there is a notorious sin in the nature thereof, which notwithstanding in defiance of opposition, forceth his access unto the *Sacrament*, namely the *sin of oppression*. How great this is, doth appear by the words of *Solomon*, Eccles. 7. 7. *Oppression maketh a wise man mad* ; that is, Wise men being oppressed above their strength, to comport therewith, oft-times break forth into *mad extravagancies*. Now having formerly shewed how Mad-men are to be prohibited the *Communion*, quod efficit tale magis est tale. *What makes so, is more so.* *Oppressors* sure ought not to receive. But alas ! in all ages such their power, that if pleased, they will command their own passage to the *Communion* in spite of the Ministers opposition, God alone being able to punish their *presumption* therein.

Secondly, the sin must be notorious, *quoad notitiam*, so that general cognisance is taken thereof, to the *publick scandal* of the *Congregation*. If it be done in a corner known to few, no pregnant proof nor publick appearance thereof, the admission of such an offender, is so far from being offensive to the Church, that the exclusion of him, will rather be scandalous : But where notice of the fault is arrived at many, and the noyse thereof at more, amounting to a considerable part of the Congregation, either in qualitie or number, there lyeth a just prohibition against the receiving of such an offender.

When therefore the *drunkard* shall hold his *quaffing-cup* in the one hand, and yet desire to take the *Chalice* in the other, when he shall maliciously vow to shed the blood of his *Brother*, and yet in the next moment desire the *blood of Christ* to be tendered unto him. When men shall come *reeking* from their *lust*, or *reeling* in their *drunkenness* ; when any offender with the *Adulterers* John 8. 4. ἐν αὐτοφώρῳ and

with *Cosbie* and *Zimri* shall boldly brave out a sin; the *Minister* may and muſt, with well-tempered zeal, forbid them partake of the Sacrament.

This libertie was allowed the *Minifters* under the *Episcopacie* by the words of the <sup>1</sup>*Rubrick*. *And if any of thoſe be an open and notorious evil liver, ſo that the congregation by him is offended, or have done any wrong to his neighbour by word or deed, the Curate, having knowledge thereof, ſhall call him, and advertiſe him in any wiſe not to preſume to come to the Lords table, untill he have openly declared himſelf to have truly repented and amended his former naughtie life, that the Congregation may thereby be ſatisfied, which afore were eſteemed, and he have recompenced the partie whom he hath done wrong unto.*

Now becauſe onely ſins notorious, *quo ad notitiam*, diſable a *Communicant* from the receiving of the ſacrament. Hence it is that *Hypocrites* in all ages will repair thither in deſpight of the greateſt caution. Let the *Lords board* be raled about never ſo high, never ſo low, never ſo cloſe, yet *Hypocriſie* will either climb over it, or creep under it, or wind it ſelf through it. The *black devil* may, the *white devil* never will be kept out of *Chriſtian Congregations*.

Propoſ. 6. *Young people*, be they never ſo great or gracious, are at firſt to be examined by the *Minifter* before admitted to the ſacrament. Moſt Noble *Theophilus* may be an inſtance hereof, *Luk. 1. 4. that thou mayſt know the certaintie of thoſe things wherein thou haſt been inſtructed; i. catechiſed.* And although it appears not in the Text that ſuch catechiſing of him was done by the *Minifter*, yet it is eaſie to prove out of *primitive antiquitie*, that *Catechumeni* was a degree of young *Chriſtians Candidates* for the ſacrament.

Here it were to be wiſhed, that *Minifters* questions in this caſe might be confined, if not to *sacramental*, yet to *soul-concernment*. They are not to come to the people as the *Queen of Sheba* did to *Solomon*, to urge them with hard questions, *1. Chron. 9. 1.* nor to propound *riddles* to them as did *Sampſon* to his thirtie *Companions*, *Judges 14. 32.*

<sup>1</sup> In the Order of the Adminiſtration of the Communion, or at the leaſt declare himſelf to be in full purpoſe ſo to do, as ſoon as he conveniently may.

but onely to demand of them such essential points of *Religion*, the not knowing, or ill holding whereof, maimeth the *vitals* of the *soul* of a *Christian*.

I speak it upon the complaint of those (whose report with me is above exception) how many difficult, yet frivolous questions have been propounded unto them; as what God did before he created the world? Where the soul of *Lazarus* was in the three days interval, whilst his bodie lay in the grave? A question which he who propounded it, I believe was as ignorant of, as the partie to whom it was propounded.

Others have been too *stern*, and *morose* in not accepting true and pertinent answers, if not coming up to the very top of what was demanded. Thus when one was asked what God was, the partie no less modestly than truly replied, *God is a Spirit*, to whom the *Minister* returned, and so is the devil too; enough to dash and daunt a *softly spirit* which rather deserved encouragement. It is reported of *Bishop Hooper*, that *worthy Martyr*, in the days of *Queen Mary* (and a *Cartwright* before Mr. *Cartwright*, I mean the great *Patron of non-Conformists*) that when an honest *Citizen*, in a conflict of conscience came to his door for *Counsel*, being abashed at his *austere behaviour*, he durst not come in, but departed, seeking remedie for his *troubled mind* at other mens hands. We see good men may be faultie in this particular, and many modest people, examined by *rigorous Pastors* may be frightened into ignorance or forgetfulness, or silence of those very things which formerly they knew, remembered, and could exprefs.

Propof. 7. Such who once have been admitted by the *Minister* to the *Communion*, are not afterwards to be excluded the same, except since their first admissiion they may be challenged of some notorious *defection from the Faith*, or *corruption in manners*. And if they can be challenged, they fall under our former exception.

This last Proposition is grounded on that *Foundation* which few of the *Presbyterian* partie use to deny, namely, that they, who once have saving knowledge, always have it; and are rather finally improved than impaired therein, *Psalme* 92. 14.

<sup>1</sup> Fox, *Act. & Mon.* pag. 1503.



*They shall still bring forth fruit, they shall be fat and flourishing.* A Minister therefore ought charitably to presume (nothing appearing to the contrarie) that the souls of his people move a progressive, not a retrograde motion in pietie: especially if he constantly and conscionably prayeth for them and preacheth amongst them.

I say such are not of *necessitie* to be re-examined by the Minister. Indeed, if out of *humilitie* they will tender themselves of their own accord to their Minister, and submit to a *second examination*, (or as often as they please to receive) the *sacrament*, I commend their *meekness*, and account it an *acceptable offering* in the eyes of God. However their act ought not to be *obligatorie* to all others, so as to be pressed to that which some voluntarily did perform.

*Use 1.* To confute such who are over-remiss in administering the *sacrament*, requiring no more than the general profession of Christianitie, a reverend posture of the bodie, & a hand reached out to receive, to qualifie one for a *Communicant*. These make the *Lords table* a Pandoccheon, an *Inne* to entertain all, & *Christ* to keep *open house* at the *Sacrament*; and yet we may observe a great difference between the places of *Christ* preaching, and administering the *sacrament*. He preached often *sub dio*, in the open air where nothing confined his voice but his voice, as extending audible (at least intelligible) no farther. Thus *Matth. 5. 1. He went up into a mountain and preached.* *Matth. 13. 2. He went into a Ship and sate, and the whole multitude stood on the shore.* But when he administered the *Sacrament* to some select persons, then he made choice *Mar. 14. 15. of an upper chamber trimmed and prepared, purposely made readie for them*, of far less latitude, and receipt as capable, onely of the company intended present at that exercise. To shew the extensiveness of the *Word* to all that please to hear the same, the *contractedness* of the *Communion*, confined onely to such as in some measure are fitted for the receiving thereof.

The maintainers of this Opinion of *promiscuous Communion*s, proceed upon a *double error*. First, on the example of *Judas*, one of the worst of men, yet not thought bad enough

by *Christ* himself to be excluded *the sacrament*. Here they take that for decided which is disputed, that for concluded which is controverted, *adhuc sub Judice lis est*, it hangeth as yet on the file, and the number and worth of ancient *Writers* on the negative, are almost even with those which affirm his receiving. But suppose he did receive the *sacrament*, (which in my particular opinion I do believe) it maketh nothing for the advantage of those which urge it in this behalf.

For, First, *Judas* was compleatly qualified for a *Communicant*, first with *knowledge*, whereof he had too much, except he had used it better, whose *eminent parts* were like unto those *torches* and *lanthorns* abused by him to apprehend and betray our *Saviour*. Secondly, with such *seeming holiness*, that none of his *Fellow-disciples* could detest, or did suspect him for unfaithfulness: Else needles had the question been of *John* to *Christ*, *John* 13. 25. *Lord who is it?* had he not carried it so cunningly that no common jealousy centred on him as a *Traitor in intention*.

*Object.* *Christ* as *God* knew *Judas* to be an *Hipocrite* and a *Devil*, and yet he would not denie him the *sacrament*, to shew, that the worst and wickedest of men may be admitted thereunto.

*Ans.* Indeed as *God* he knew it, but it is questionable whether he communicated this knowledge to his *humanitie*, and if so, yet might not be pleased to take notice thereof at the instant of Instituting the *sacrament*. Because therein *Christ* would do nothing but what should be precedential to posteritie to imitate: as intending that meer men should afterwards follow him in the *Ministerie*.

The Second false principle that the *Patrons* of *Promiscuous sacraments* proceed upon is this, that the *Lords supper* is as well a *converting*, as a *confirming Ordinance*, from whom (till we be better informed) we must be forced to dissent. Here, far be it from us to minorate or lessen the efficacie and operativeness of the meanest of *Gods Ordinances*, and on the other side, we must be wary, lest we extend their power too far, to the endangering of peoples souls.

The *Word of God* is the onely ordinarie means of *conversion*

known unto us. This *pearl*, though cast before *swine*, may turn the swine into the sheep, and by Gods blessing, alter and better their propertie. Nor is any other previous qualification required by an Auditor of Gods word, but meer hearing the same, which may put life into those who were dead in trespasses, in sins. But Food and Physick (for such is the *sacrament*) if not given to such who have life to take and digest them, is altogether useles. The first must have faith & repentance who expect to reap any benefit thereby.

*Object.* The *sacrament* is also a *converting means*, because in the administration thereof, many excellent passages of Scripture are intermingled. Formerly, when the *Liturgie* was in full practice, several Texts of most signal comfort were interwoven by the *Minister* in his *preparative addressees* thereunto, *Matth.* 11. 28. *Come unto me all that travel*, &c. *John* 3. 16. *So God loved the world*, &c. *1. Tim.* 1. 15. *This is a true saying, and worthy*, &c. *1 John* 2. 1, 2. *If any man sin, we have an advocate with the Father*, &c. Now these passages of Gods word (which ever hath a converting vigorous virtue in it) may on a sudden surprise the soul of a notorious sinner present at the Sacrament, & effectually work an amendment in him. And although, since the abolishing of the *Liturgie*, the reading of those numerical places be difused, yet one may confidently presume, that no *Minister* of the *Presbyterian perswasion*, doth or can solemnly administer the Sacrament, but in his prayers before and after the same he inserteth select Scriptures to that purpose, wherefore the receiving of the Sacrament, if not in it self, by necessarie consequence, as attended with Scripture (in the due celebration thereof) is a converting Ordinance, and therefore an usurpation to forbid any, the worst of men admittance thereunto.

*Answ.* The *Word of God* looseth the *converting power* thereof, when used *against the word of God*; I mean, when applyed contrarie to those directions, which the *Scripture* commendeth unto us. For every Communicant is commanded to examin himself, and to discern the Lords bodie, and to eat the same worthily. Duties which meer unconverted persons, in the state of nature, are utterly unable to

perform. These things are not to be wrought there, but brought thither. Indeed the *Sacrament* will multiplie, but not make increase, but not create grace in the hearts of *Receivers*. Such therefore, who come not qualified for *Communicants*, cannot expect converting from the *sacrament*, because they break the Word of God in appearing there. As for those excellent passages of Scripture, used by *Ministers* officiating in the *sacrament*, it is to be feared they will rather turn the favour of death unto death, and give Satan a larger power over those unconverted persons which pres to those mysteries.

*Use 2.* It confutes those who are too rigid in administering the *Sacrament*, denying it to all those who will not submit themselves to their examination, though formerly they have been examined and admitted, and since stand charged with no fault proved or suspected, save onely they call it stubbornness or resolution, recusancie to be re-examined.

Here let none think, that out of the spirit of frowardness I will fully oppose their Opinions, or that out of anger or discontent I may favour some modern licentious extravagancies. I<sup>1</sup> remember a storie of the *Ladie Katharine Brandon, Dutches of Suffolk*, which may be applied to my occasions. When every *Ladie* at an entertainment was to choose whom she loved best, and so place themselves, the *Dutches*, because not allowed to choose her own *Husband* (as against the laws of the feast) took *Steven Gardiner* by the hand, whom she perfectly hated; with these words, *If I may not sit down with him whom I love best, I have chosen him whom I love worst.*

Not to dissemble in the sight of God and man. I do ingenuously protest, that I affect the *Episcopal Government* (as it was constituted in its self, abating some corruptions which time hath contracted) best of any other, as conceiving it most consonant to the word of God, and practice of the *Primitive Church*. But seeing it hath pleased God to set by *Episcopacie* for the present, (whether or no *animo resumendi* to him alone is known) Far be it from me to close

<sup>1</sup> Fox, *Æt. & Mon.* pag. 2079.

with such, whom I confesse I love the worse ; those *Practicers* of so much libertie in the *Church*, that it tendeth directly to *confusion*, and whose disorderly Order deserves not the name of any *Discipline*.

But I know that *Religion* and *learning* hath flourished under the *Presbyterian Government* in *France*, *Germanie*, the *Low-countries*. I know many *worthy Champions* of the *Truth*, bred and brought up under the same. I know the *most Learned and moderate English Divines* (though *Episcopal* in their *callings* and *judgements*) have allowed the *Reformed Churches* under the *discipline* for sound and perfect in all essentials necessarie to salvation. If therefore denied my first desire to live under that *Church-Government* I best affected, I will contentedly conform to the *Presbyterian Government*, and endeavour to deport my self quietly and comfortably under the same.

This premised (to prevent personal exceptions against my judgement) I am bold to say, That the excluding persons from the *sacrament* on this score alone, for *Recusancies* in point of *re-examination*, hath been the mother of much mischief in the *Church*.

First, it hath brought an *undervaluing opinion* on the *sacrament* it self, as if it were not so necessarie for the *growth of grace* as heretofore was generally *preached* and *believed*. *Lay-people* (which *phrase* I use not for any fondness I have thereunto, but because generally used and understood) seeing *Conscientious Ministers* debar their people those *holy Mysteries*, meerly for a ceremonious matter, begin to think, that *receiving* is but a matter of indifferencie, which may or may not be used without great gain or loss to the soul.

Secondly, it hath made *sacraments* to be long disused in some places, to the great grief of many *godly persons*. I could never read that passage *Acts* 27. 33. but with admiration. *This day, saith Paul, is the fourteenth day which ye have tarried and continued fasting, having taken nothing*. Strange that life could consist with so long abstinencie. I confesse, men in the *Southern parts* have not so *active stomachs*, as extended & extenuated with heat. I confesse also, that having, as one may say, a *surfet of sorrow*, they

had no mind to meat ; as little joying to feed themselves as to feed *fishes* ; expecting dayly to be drowned. Yet all things put together, we cannot understand their *fourteen days fasting* otherwise, but that in such a term they made no *set and standing meals*. They did not comfortably enjoy themselves at any *just refectiō* ; but fed *privately* and cursorily as their occasions would give them leave, without any delight, meerly for the maintenance of nature.

But behold a *greater wonder*, for ten years, I dare boldly say, some *Parishes* in this *Citie* have fasted from the *Sacrament*. I will not excuse the peevishness of such people, who on the *punctilio* of *reexamination* deprive themselves of so great a benefit. But that the guilt may fall the lighter on either, let it even be parted betwixt both *Pastor* and *People* as faultie herein. I know not what hard shift such people have made (perchance privately in their houses, or else in other *Parishes*) to be *clandestine communicants*, as I may term them, what *runing-meals* they have made I know not, sure I am they have not sat down at Gods board in their own *Parish* for many years, a wonder indeed if well considered. However, this is most injurious, if the *Drones* will not feed, that the *Bees* should be famished. *That be far from you my Brethren to do after this manner, to starve the righteous with the wicked, and that the righteous should be as the wicked, that be far from you.* What if such the *fault-worthy stubbornness* of some as not to submit themselves to re-examination, must Communion be wholly neglected ? and humble people, who on any terms are willing to receive the *Sacrament*, be debarred the benefit thereof ?

*Object.* Should *sacraments* be administred, and any *profane person* pres in thereunto, there presence would infect all the rest how good soever, contracting *guilt* to themselves from the companie of those unworthy *persons* with whom they communicate ? Better therefore is a *total absence* in such a case, than a *sinfull receiving*.

*Answ.* The Position is most false, that *mixt Communion*s do infect. For when first our afore said cautions have been observed, if in defiance of the *Ministers* care and other *Officers* of the *Church*, an unworthy person shall chance,

either cunningly to insinuate, or violently to intrude himself, his guilt is on his own head, and he alone answerable for the same.

Surely the man at the *Marriage-feast*, Matth. 22. 12. *wanting the Wedding-garment*, had many in the same *mess* (for ἐπλήθη ὁ γάμος, the Table was furnished with guests) some sitting above him, beneath him, before him, besides him, against him, probably putting their hand into the same *dish*, drinking out of the same *cup* with him; yet none of these were taken to task, or called to account, but he alone who came thither unqualified, as wanting a habit necessarie at such entertainments.

And here let me be your *Remembrancer* of an *bumble meditation*, seasonable for such who maintain that *mixt communions* convey contagion to all *receivers*. It were no less *pious* than *profitable* for the best of them to be *jealous* over themselves with a *godly jealousy*, and to fear lest their own badness should derive infection to their *Fellow-communicants*. Surely S. Paul in holy humbleness, said of himself, 1 Tim. 1. 15. *Christ came to save sinners, of whom I am chief*. Contrarie to which, there thoughts are wholly taken up with suspicions of being infected from others.

The third mischief which the *disusing of sacraments* hath done, is that thereby our *Adversaries* of the *Romish Church* have gotten a great advantage. This is a true *Maxime*, *A lean Communion maketh a fat Mass*; and many are fallen off to *Papistris* on this occasion. Let none say, we will easily convert them with *penal statutes*, or else the more *Papists* the more *payments* to the present necessities of the *Commonwealth*. Surely such a thought never entered into the breast of any *Godly Governour*: and the *Gospel* teacheth us other *Divinitie*, to prevent all occasions of *Christians* falling from the *True Faith*, and running into *erroneous opinions*.

To draw to a conclusion, My humble motion to the *Ministers* is, that for a time they would be pleased to forbear the urging any so far to re-examination, as upon refusal thereof, to prohibit them the receiving of the *Sacrament*.

*Object*. It is hard to say whether your *counsel* favoureth more of *carnallitie*, or *cowardise*. Surely St. Paul was of a

more zealous temper, who *Gal. 2. 5. gave place by subjection, no not an hour to such* who would have brought their *Christian libertie* into bondage. Such *time-serving* as you commend unto us, what is it but the *prostrating of the scepter of Christ* to the pleasure of man?

*Answ.* No evil may be done that the greatest good may come from it. But some good may be forborn to be done when, in all *Christian prudence*, thereby a *greater good* is probable to be promoted. It had been absolutely evil in *St. Paul* to tolerate such *betrayers of the Christian priviledges* a minute or moment, so far forth as in convenient time and place, not to oppose their machinations. But it is *Christian wisdom* for a time to suspend the prosecution of such *practices*, which may be *lawfull and laudable* in themselves, when foreseeing they will necessarily attract a greater danger. This was done even by our Saviour himself, who perceiving the partial carnallitie in his *Disciples*, respited the delivering of some difficult *Doctrines*, and the pressing of some hard precepts untill they were arrived at more perfection; *John 16. 12. I have yet many things to say unto you, but you cannot bear them now.* Where the people cannot bear, there the Ministers must forbear, and patiently wait a fitter opportunitie.

*Object.* Let us of the *Presbyterie* begin as we will hold. It is given to all authoritie to lessen by the continuance of time: If we abate ought of our power at first, the encroaching of people upon us will quickly reduce it to nothing.

*Answ.* This Objection savoureth of the spirit of the Young men who were *Rehobobam* his Councillors, *1 Kings 12. 10.* and surely if followed will meet with the same success. It will be more honor for the *Presbyterian Government* hereafter, to be called to by our *State, Come up hither, Prov. 25. 7.* and to be improved in Power, and advanced in Honor, than to be degraded afterwards in general esteem, for over-activitie in the beginning.

I resume therefore my former motion, and re-inforce it to the consideration of such concerned therein, with the following motives. First, Men ought not to be busie to enjoin these things as necessarie duties, though fitting and con-



venient, for which they have no exprefs *comiffion* in *Scripture*. What *Proteftant* will denie the expedience of *confeflion*, in fome cafes, to a *Minifter*? But when the fame was impofed by the *Church of Rome*, as abfolutely *necelfarie* to *falvation*, fo *fovereigne* a *praftice* became *carnificina*, the *rack* and *torture* of *mens confciences*. Will any *ingenious perfon* gain-fay, but that fome *Ceremonies* ufed under the *Bifhops* were *decent* and *comely*? but when the fame was urged with much violence, what clamours were raifed againft fuch *praftices*, under the norion of *perfecution*? Take heed that the reproof of the *Apoftle* fall not heavie upon you; *Rom. 2. 1. Therefore thou art inexcufable, O man, whofoever thou art that judgeth, for wherein thou judgeth another, thou condemneft thy felf; for thou that judgeth doeft the fame things.*

*Object.* As much may be alleadged for re-examination of *communicants*, as for *baptizing* of *Infants*, which by your own *confeflion*. You will not denie your own words; *1 We do freely confefs, that there is neither exprefs precept nor precedent in the New Testament for the baptizing of Infants, and yet are confident by neceffarie and undeniable consequence from Scripture, it will be made appear to be founded thereon.*

*Anfw.* First Analogie from *Circumcifion*. Secondly, the *Birth-holinefs* of *Chriftian Infants*. Thirdly the *Holy Spirit* given unto them. Fourthly, fome degrees of *faith* conferred on them. Fifthly, the neceffarie removing of the *maladie* of *Original corruption*, with the conftant praftice of the *Church* in allayes are alleadged for baptizing of *Infants*, whereas little or nothing in comparifon is produced for re-examination.

Befides, *Baptifm* hath the primitive praftice, and the conftant ufe of the ages. Whereas the enjoyning of fuch, who once have received, to be re-examined, is a *ft ranger of yefterday* in moft *Proteftant Churches*. Herein I appeal to the *French* and *Dutch Congregations* in *London* (branches conformable to their *refpective roots* in *forreign parts*) whether ftangers coming unto them with a *Testimonial*, that

<sup>1</sup> *Infants Advocate* Ca. 8. pag. 71. [See ante, p. 171.]

once they have been admitted, are not received for *Receivers*, without any further inquirie or examination.

Indeed, if every particular Member, and so by consequence every *Parish* of *England* should be subject to a new examination on every removal of an *old*, and election of a new *Minister*, some *Parishes* would never be out of examination. What saith *Solomon*, Prov. 28. 2. *For the transgressions of a land, many are the Princes thereof.* Not meaning *all* *abreast* at once (which notwithstanding, is both true in it self, and a trouble to the people) but many successively finfull people make *short-liv'd* Princes. Many, not in *ranck* but in *file*, one after another. I will not say the *bad Parishioners* make many *Pastours* in the place, but be the reproof parted betwixt both (that so it may fall the lighter and be the better born.) What betwixt the faults of the one and the other, many have been the *Avoidances of Incumbents*, and substituting of new ones in their room in a short time, so that if communicants were of necessitie re-examinable on every alteration, some *Parishes* would be in a perpetual *Probashionership*, and constant *Candidate-ship* for receiving.

Not to say but that in some *Parishes* (large in extent and numerous in people) were *monthly communions* observed (which formerly was the commendable practice, and still is the just desire of many Ministers) it would be the constant work of the Minister, to do nothing else but examin his people, the which would engross & take up his whole time. And then, if all his care be examining, where is his praying, his preaching, his studying, his visiting the sick, and his other performances?

Secondly, Excluding the Communion for refusing re-examination is a severitie unreasonable at this time. We read of King *Amaziab* 2. Chron. 25. 3. *Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the King his Father.* Why did *Amaziab* so long connive at *murther* the worst of sins? *Treason* the worst of *Murders*, and *Treason* against his own *Father*, the worst of *Treasons*, as to suffer the *Assors* thereof so long to enjoy their lives? A satisfactorie reason is rendered, he was not as yet fastened on his *Throne*. To strike

fiercely with ones hands - before he standeth firmly on his feet, is the readie way for one to overturn himself. People must, till they are well settled themselves, and well rooted & riveted in their power, be cautious of provoking any, and may justly suspend the punishing of what is faultie till a fitter oportunitie.

And now to commend unto you a double *expedient*, which may in some sort mitigate the rigor of proceedings. First know it is one thing *Magisterially* and *Imperiously* to thrust people from the *sacrament*, and another thing to request and intreat them as they tender their own good, to abstain from the receiving thereof. Both meet together in the same end, effect the same thing, though embracing severall ways in order thereunto. The first way being rough, rugged, full of displeasure and distaste; the second soft, smooth, more easie both for *Pastor* and *People*, and most proportionable to the meekness of the *Ministers* in the *Gospels*. Let this later way therefore be used by you, when you see just cause to seclude a *Parishioner* from receiving of the *sacrament* for suspected or detected insufficiencie, when *ingenuitie* and hope of amendment is legible in him. As

It is said of *Titus Vespasian* (for the sweetness of his nature, stiled the *delight of mankind*) the *neminem demisit tristem*, he never sent any *suitors* sad away from him. Yet it must certainly be presumed, that he denied many their desires, it being usual at *Court*, that there be severall *Petitioners* for the same *Office*, which onely one can receive, but then that *Emperour* had the happiness so to qualifie his denials with good language, that he made them but one degree from a *grant*. Sometimes he would convince such *Suitors* in their judgements, that they requested that which was not in his present power to grant. Sometimes he showed them, that their desires were destructive unto themselves, at leastwise, that they were unfit and improper to receive them. Sometimes he would promise them the next preferment far better and fitter for them. In a word, without any fallhood or flatterie (as beneath the *Majestie* of a *Prince*) his soft, supple, and complying nature so applied it self to all dispositions, that people contentedly, yea, thankfully & chearfully departed from him with denials.

God hath given you such *finews* of *Logick*, and such *colours* of *Rhetorick*, & such *perswasive* tongues, if pleased to improve them, that except you meet with *unreasonable men*, 2 Theff. 3. 20. (*from whom God deliver you* ἀπο τῶν ἀτόπων) from those that have no *Topicks*, no fence of reason or arguments; you may convince such whom you account unfitting to receive, for their own good, to abstain from the same.

*Neighbour, with Joseph, I would be a just man, that is in Gospel acception, an equal man*, Matth. 1. 19. *I am not willing to make you a publick example that others should take any occasion to slight and neglect you. I am tender of your credit, conceiving it to be wrapped up in my own; such the near relation betwixt the Shepherd and his Sheep.* I will not in a disgracefull way forbid you the Lords table, but with *Joseph*, I am minded to *put you away privily*, or rather do entreat you willingly to put away your self. I am jealous over you with a godlie jealousy, that you have not as yet such a measure of knowledge as may fit you for these mysteries. I say, *as yet*; for I doubt not but on your prayers to God for your self, and mine for you hereafter, you may seasonably be admitted to the *Sacrament*: but it is better to stay a year too long, than come a day too soon. Know, I could interpose my power, if so disposed, and command you forbearance, but what faith *St. Paul*, Philemon 8. Wherefore though I might be so much bold in Christ to enjoyn thee, the which is convenient, yet for loves sake I rather beseech thee, and know the strength of my affection to thee inditeth this counsel, and no other by-respect.

*A soft tongue faith Solomon*, Prov. 25. 15. *breaketh the bones.* It is impossible but that an ingenious nature will be affected therewith, and cannot take just exception thereat.

The second *expedient* I recommend is this, even to practice our Saviour his precept, Matth. 9. 17. *Neither do men put new wine into old bottles, else the bottles break & the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.*

I apply it thus, put *old wine into old bottles*, your *ancient Communicants* which formerly have frequently received of your selves, or your *Predecessors*, and are habited to the

ancient custom of receiving, admit them without any scruple (except excludible according to the premises, for some notorious sin) charitably presuming (nothing appearing to the contrary) they they are improved in sufficiency for the same.

Now *put new wine into new bottles*. Such novices, which never before received, and remember not the *old Temple*. I mean the former *discipline* of the *Church* under *Episcopacie*, whose maturitie to receive bears date onely from the beginning of our differences. Let them on Gods blessing be solemnly tried and examined before they be admitted unto the receiving of the *sacrament*.

And here by your leave and favour, I humbly conceive, that the <sup>1</sup> *Ordinance* of *Lords* and *Commons*, (if seriously perused according to the genuine and natural sense of the words, speaks onely *de admittendis*, and not *de admittis*, and impowereth *Ministers* onely to the Examination of such who received it not before, who ought now more strictly to be examined in *England* than ever before: for the *Church of Rome* erroneously advanced Confirmation to such a height, as to make it a *sacrament*. The *Church of England* under *Episcopacie* retained it so far as an ancient and usefull custom, appropriating the exercise thereof to *Bishops* alone. The *present discipline* hath utterly abolished both *Bishop* and the use of Confirmation. However, something analogous thereunto may and must be continued. The *Primitive Christians* being wise in the appointing, though after-ages were superstitious in the abusing thereof, and the more *confirmation* is neglected, the more ought a serious examination of youth in this kind be continued and practised.

In a word, there is a way to examin people, committed to the care of the *Ministers*, which may be done without any dangerous noyse, and without the least suspicion of pragmatikallness, and yet to the great glorie of God, quiet of the Minister, and edification of the Church. This examining consisteth not in summoning people before them, and sounding them with Question and Answer, but in the solid and faithfull preaching the sincere Word of God, which carrieth

<sup>1</sup> Anno Dom 1645, die lune Oct. 20.

a secret searching power along therein, *Heb. 4. 12.* For the word of God is quick, and powerfull, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joynts and marrow, and is a discerner of the thoughts, and intents of the heart. Thus by prophesying (that is by preaching of Gods Word) *1. Cor. 14. 23.* If there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: & thus are the secrets of his heart made manifest, and so falling down on his face, he will worship God, and report that God is in you of a truth. I say, let us take off for a time from the other, and more practice this examination as least subject to exception. Try it but for a time, and you shall see what success it will find, and fright unworthy persons from the Sacrament, with a more awfull reverence than your actual excluding them for not submitting themselves to re-examination.

To conclude, I may compare the first high acting of *Presbyterians* to men running in a race. It is impossible for a *Racer* to stop just at the *mark*: he must either overrun it, or else can never come at it. But when past the *mark*, (necessarily transported with his own fierceness beyond the same) he will return to it again, to shew that that place and no further was the intended end of his endeavours.

Whilest you contested with *Episcopacie*, your *Corrival*, and were seven years since in the height and heat of your contention, therewith much may be pleaded for your *passion*, if it transported you in some actions beyond the just *standard* and *proportion* of your judgements.

But seeing how it hath pleased God that you have run your Adversarie quite out of distance, and have attained that you strove for, it will be no shame, nay it will be your honor to abate and remit of your former eagerness, and coolly and calmly to return to the place which you over-shot in the Paroxysm of that contest. This is the humble advise and desire of him who hath no private ends therein; but the advancement of Gods glorie, and the good of his Church. Amen.



## THE SECOND RECONCILER.

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ACTS 13. 15.

*And after the reading of the Law and the Prophets, the Rulers of the Synagogue sent unto them, saying, Ye men and Brethren, if ye have any word of exhortation for the people, say on.*

**T**His Chapter presents us with four principal remarkables.

The solemn separation of *Paul* and *Barnabas* for the *Ministerie*, five pious persons are mentioned, *vers.* 2. all in humane likelihood, equally probable for the employment. *Barnabas*, *Simeon*, *Lucius*, *Mabanaem*, and *Saul*; of these God leaves the three middlemost, takes the first and the last, *even so Father because it pleaseth thee.*

Then have we the three first adventures of *Barnabas* and *Saul* in there *Ministerie*, whereof the first proved prosperous, the second with the *Jews* at *Antioch* had sad success, the third with the *Gentiles* in the same place came off with comfort. We *Ministers* must not be elated with good success, but fear the worst, nor dejected with bad, but hope the better.

In their first adventure they confounded *Elimas* the

*Sorcerer*, and *Saul* converted *Sergius Paulus* the wise *Deputie* of *Cyprus*. By the *Laws* of *Herauldry*, whosoever fairly in the *Field* conquered his *Adversary*, may justifie the wearing and bearing of his *Arms* whom he overcame. Here *Saul* had conquered *Sergius Paulus*, overcome his *ignorance*, vanquished his *infidelitie*; no wonder then if he assumeth his name, and henceforward is called *Paul* in all the *historie*, his next voyage ends sadly, and forrowfully with *Blasphemie* and *Persecution* from the *Jews* at *Antioch*, though it began *Comically* and courteously with this fair invitation in my Text; and after the reading of the *Law* and the *Prophets*, &c.

The words contain a principal part of the *Jewish Liturgie*, or if that displease, their *Directorie*, wherein their solemn *Sabbath-service* is plainly presented unto us. I confesse, there is no mention of prayer an essential part of Gods worship among them, (my house shall be called the house of prayer) which is omitted in the *Text*, not as if it were omitted by the *Jews*, but because *St. Luke* hasteneth with all convenient speed to the *Doctrinal* part, as leading the nearest way to the matter in hand. Some persons account this verse their *Master-piece*, hoping hence by their cunning *Chymistrie*, to extract a *Licence general* for all men to preach; though the words well understood, are so far from their building any advantage thereon, that they batter down both their *opinions* and *practice*.

We will first clear the same from the incumbrances of all difficulties, and then extract natural and profitable observations from them.

*Law and the Prophets*] Law taken largely, containeth all the *Prophets*, & *Prophets* taken largely, comprise all the *Law*, 2. Pet. 1. 20. *No Prophecie of Scripture is of private interpretation.*

Yea *Moses*, the *Prophet Paramount* was the penner of the *Law*, Deut. 34. 10. And there arose not a *Prophet* since in *Israel* like unto *Moses* whom the Lord knew face to face. But when the *Law* and the *Prophets* are distinguished, so as to divide the *old Testament* betwixt them, as *Luke* 16. 20. *they have Moses and the Prophets*: then by *Law* is meant



the *Pentateuch*, or *five books of Moses*, by *Prophets* all the rest of the *old Testament*, not onely such parts as foretel what was to come, but also which *historically* relate what was past.

The *Rabbins* tell us, that the *five books of Moses* were divided into fiftie three *Perafoth* or *Divisions* (each whereof contained one hundred thirtie six verses) and one of them was read every Sabbath-day, beginning at the first *Sabbath* after the feast of *Tabernacles*, if any say, there being but fiftie two *Sabbaths* in the year, what did they with the odd *Perafoth* or *Division*? I can give no certain account, save that it is probable they doubled their *office* the last *Sabbath*, hemming it, as I may say, at the close and conclusion thereof.

*The Masters of the Synagogue.*] why plural? what saith *St. James*, be not many *Masters*. *Answ.* By *Masters* are meant the severall *Rulers* thereof, which as the *Rabbins* do teach, were subordinate one to another.

Here it will be worth our pains to make enquire into the *name*, *first founding*, and use of the *Synagogues*.

Synagogue, signifieth a Meeting-place where many are assembled together. The first and last mention of them in the *old Testament*, is *Psal.* 74. 8. *they have burnt up all the synagogues of God in the land*. Now if this Psalm had any large Title, we might have conjectured at the time when *synagogues* were first founded. But nothing appears in the front thereof more than, *Maschil* to *Asaph*.

Again, if this *Asaph* was the same with him who was contemporarie with *David*, 1. *Chron.* 25. 2. whose sons were designed for *solemn singers*, this would advance the senioritie of *synagogues* as extant in *Dauids* time: But much weight must not be laid on so slender a proof for fear of failing. Seeing *Asaph* there may be taken, not for his person, but for his posteritie, some hundred years after; the result of all is this, uncertain but ancient is the *Original* of *synagogues*, as before the *Captivitie of Babylon*. No positive place of *Scripture* directly enjoineth their *foundation*, onely for the necessarie ease of *People* who could not repair to the *Temple* and return back to their own homes on a *Sabbath-day*. These may

be said to be *jure Divino secundario*, by *Divine right* once removed, namely collected from the Scriptures by necessarie consequence, and were constantly graced with our Saviours companie therein. These *synagogues* served for a double intent, as our *Churches* for *Devotion*, and as *Schools* or *Academies* for *Disputation*. Act 17. 17. *Therefore disputed he in the synagogues with the Jews.* So that the *synagogue* may be presented in its lively *Pourtraicture*, like to the *Builders of the walls of Jerusalem*, Nehem. 4. 17. *holding a Trowel, to build it, in one hand, and a Weapon, to defend it, in the other.* Semblable the *synagogues* were both for *edification* of people in *knowledge*, and for *controversial* defending of the *Truth* therein by *Polemical Learning*.

*Sent unto them, saying,]*

*Object.* It seems it was fashionable in that age, that any who would might preach in the *synagogues*, onely with a courteous call of the *Masters* thereof; so that the *Pulpit* lay open to all comers and goers, & not (as some now endeavour) enclosed by, yea engrosed a *particular profession*.

In answer hereunto we will first clear the Title which both *Paul* and *Barnabas* had to preach the Word.

First for *Barnabas*, his first title was, by his *extraction*, being a *Levite*, Act. 14. 36. to whom it belonged by their Profession to teach the people.

Secondly, he had an *extraordinarie call* from God in the second verse of this Chapter: besides, at this time a *civil invitation* from the *Masters* of the *synagogue*. Thus his three-fold cable cannot be broken, nor any unlawfull invading of the *Ministerial office* be charged upon him.

Thirdly, *St. Pauls Commission* to preach, doth appear both by his *abilitie* and *authoritie* for the same. His *abilitie*, Act. 22. 3. *Brought up at the feet of Gamaliel.*

*Object.* We confesse his *abilitie*, but denie his *authoritie*; for first he was no *Levite*, but of the *Tribe of Benjamin*, to whom the expounding of the *Law* was never committed. Secondly, he was one of a *manual* and *Mechanical trade*, Act. 18. 3. *A Tentmaker.*

*Ans.* All is confest, but let the *unpartial Reader* consider first, that *Paul* was a *Pharisee*, the son of a *Pharisee*,

Act. 23. 6. Seasonably let him also weigh the words of our Saviour, Matth. 23. 2, 3. *The scribes and Pharisees sit in Moses chair: all therefore whatsoever they bid you observe, that observe and do: but do not after their works, for they say and do not.*

Indeed, the *Lay pharisees*, as I may term them, sit not in *Moses chair* in one capacity, because being of other *Tribes*, they might not *offer sacrifice, officiate at the Altar, and attend at the Temple*, but onely as *Professors of the Law and Doctors*, they might read publick Lectures to their Auditors. Thirdly, let them consider that Synagogues, as aforesaid, were of double use, and served for an Academie as well as a Congregation. All which laid together, it will plainly appear, that *Paul* in his *Pharisaical capacitie*, had sufficient authoritie to teach in the *synagogue*. Not to speak of his *calling of Callings*, his extraordinarie and immediate Commission from God, authorizing him to the same.

*Object.* Grant the *abilitie and authoritie of Paul and Barnabas* to preach, yet both were utterly unknown to the *Masters of the Jewish synagogue in Antioch*, who beheld them as neither more nor less than meer strangers, casually coming thither.

*Answer.* First we will premise the answer of *Carthusianus a learned Papist*, and justly dissent from the former part thereof. *Ex habitu censuerunt esse pios & Religiosos.* They esteemed them, saith he, to be pious and religious men by their habit.

To this I agree negatively thus far, that nothing of vanitie or lightness appeared in the clothes to speak them idle or foolish persons, but otherwise I dissent, that the form or fashion of their clothes differed from other *people*. Surely what would hide and heat, cover and keep warm, served their turns. The Cloak, no doubt, which *Paul* left at *Troas*, 2. *Tim.* 4. 13. differed not in shape from other mens. For then in the time of persecution to be distinguished by their habit from others, what was it but to give a mark of discoverie to their enemies malice, yea, to give them aim to level the more steadily at them. And yet I denie not, but that it is fitting, that in times of Peace *Ministers* should be

distinguished from ordinarie men by the gravitie of their garments. And the *Ancient Church-Canons* on that kind, were grounded on just considerations.

We answer, It is more than probable, that the fame of *Paul* and *Barnabas* came to *Antioch* before their persons came thither. There being dayly intercourse by Sea betwixt *Paphos*, a famous Port in *Cyprus*, and this *Antioch*. The smiting *Elimas the Sorcerer* blind, and converting of *Sergius Paulus*, could not but make a strange and sudden impression on the neighbouring places.

Secondly, their grave demeanour and reverend behaviour in the Synagogues attached the eyes of all people to behold them and beholding, to read in them more than common and ordinarie persons. They behaved not themselves in *Gods house* during the exercise of Gods ordinance, like some *spiritual Clowns* now adays, whose unreverent deportment bewrays their ignorance; but so decently they demeaned themselves, that they struck the *beholders* into a reverent opinion of their persons, and conjecture at their professions to be *Preachers of Gods Word*.

Thirdly, had the *Masters* of the Synagogue been mistaken herein, had *Paul* and *Barnabas* been otherwise than they appeared and were apprehended to be [*viz.* no more than common men unimpowered with a *Commission*] to preach. Surely the *Rulers* presumed on their *modestie* and *humilitie*, that they would decline the proffer, seeing in that Age, none adventured to teach without lawfull authoritie, as largely, God willing, shall be proved hereafter. Mean time let us proceed to the Collection of some natural observations from the words, *After the reading of the Law and the Prophets*.

Doct. 1. *It is good reason, that Gods word in the Church should have precedency of mens meditations.* For Gods word is all gold (and prized above it by *David*, Psal. 19. 10.) the best mens meditations but silver and guilt, and that silver having much allay therein, which debaseth the metal, though it maketh it to work the better to mens understandings, rendering the sublime puritie of Gods word more easie and intelligible when expounded, explained, and applied by the pains and endeavours of *Ministers*. Wherefore as the

*Master of the Feast*, John 2. would have the best wine brought first, and then what was worse. So fit it is that the *virgin attentions* of the people in the Church, should first be fed with the pure and sincere word of God, as it is in the Text, and afterwards their appetites may be entertained with less dainty diet, the sermons and studies of their *Ministers*.

Doct. 2. *It was an ancient custome in the Church, that Gods word was publickly read therein.* And here let us endeavour to raise the just reputation of the word publickly read; some conceive, that the *Word preached*, is as much holier than the *Word read*, as the *Pulpit* is higher than the *Desk*. Yea such will say, *my self*, or *son* or *servant* can read a Chapter as well at home, as any the most *accomplished Minister* in *England*. But let such know, that he which doth not honor all, doth not honor any of *Gods ordinances*, & it is just with God, that preaching of the Word should prove uneffectual to such as slight and neglect the reading thereof.

Doct. 3. *Blessed be the goodness of God, who hath bettered the Bill of fare of Christians, by allowing our souls a second Course of the New Testament.* And properly may the *New Testament* be termed a *second course*, which commonly hath dishes fewer than the first, for there quantitie, finer for the qualitie of the meat; and here far be it from me to make comparisons (which are odious in themselves, and so much the more odious, the more eminent the persons or things are that be compared) betwixt the *Old* and *New Testament*. As *Moses* in holy zeal, by clashing the first Table against the second, brake both: so some prophanely & despihtfully abuse *Old* and *New Testament*, about preeminence betwixt them. But acknowledging them both best in this respect, as to us, the *New Testament* excels as far as a blessing performed is better than a blessing promised, and a *Saviour* tendered in possession, more comfort than in reversion.

*The Rulers of the Synagogue.]*

Doct. 4. *No considerable societie can long comfortably subsist without some government to order the same.* Ten are but a few men, yet *Moses*, by the *Counsel* of wise *Jethro* his *Father in Law*, Exod. 18. 25. made *Rulers of tens*. Better

is a *Tyranny* than an *Anarchie*: for where every man doth what is good in his own eyes, where there is equalitie amongst all, there will be equitie but amongst few men.

Doct. 5. *It is lawfull for Ministers to make use of the help of others, not onely in their sickness and necessarie absence, but also when their own persons are present.* First, because we must as well mend our nets, as always catch fishes; as well studie for new supply, as always preach. And seeing nature hath given us as well two ears as a tongue, we must as attentively listen to the parts and pains of others, as contentedly utter our own meditations.

Secondly, such varietie will not onely be pleasant but profitable to our people. *In the mouth of two or three witnesses let every truth be established.* When the People shall hear the same matter in a different manner, one truth [*Salvation by Gods mercies alone and Christs merits*] dressed in several motives and methods, and expressions. *The nails will be driven the faster by many Masters of the Assembly;* and though it be faultie for itching ears to heape up Teachers to themselves, yet sometimes such exchange of Preachers, increase the edification of an Auditorie.

Doct. 6. *They may have courtesie and civilitie in them, who notwithstanding may be devoid of grace and true sinceritie.* These Masters of the Synagogue began very mannerly proffer Paul and Barnabas the courtesie of the place, but all ended at last in blasphemie and persecution.

Doct. 7. *None are to preach but such who are lawfully called thereunto.* The Rulers of the Synagogue gave a licence to Paul and Barnabas, who intrude not without their leave and desire. How many now adays in despite of the Rulers of the Synagogues, the undoubted Patron, the lawfull Incumbent, the Guardians of the Church publickly chosen, storm the Pulpit by their meer violence, without any other Call or Commission thereunto.

Be it first premised, that we protest our Integrity not to invade the due Right of any Christian, with Abraham, Gen. 14. 23. *We will not take a shoo-latchet which is none of our own.* To which purpose we lay down the following Rules, allowing as much libertie as may be to all Gods servants.

First, *Parents & Masters of Families*, may and must privately teach their own *Children* and *Servants*. Teach them, and thou shalt be taught; Instruct them, and God will instruct thee; never had *Abram*, in all probabilitie, so soon known Gods intentions to destroy *Sodom*; but because *Gen. 18. 19. he would command his children to keep the Law of God*. Even *Mothers* ought to do this, who have a legislative power over their *Sons*, *Prov. 1. 8. Forfake not the law of thy Mother*. It is remarkable, that great grace which God did to a *Mother*, that her private precepts, (namely *Bathsheba* to her *Son Lemuel*) *Prov. 31. were afterward made Canonical Scripture* for Gods whole *Church*.

Yet let me advise *Parents*, when modestly undertaking in their own houses to explain Scripture, not to make *fountain*, but *Cistern-expositions* thereof: viz. not to be the *inventers*, but the *declarers*; not the *devisers*, but the *remembrancers* of *interpretations*. *Children and servants, I have heard such a godly Preacher, or have read in such a learned comment thus to expound this passage of Scripture*. But if he should adventure of himself to tender unto them an explication, let it be done with an humble reservation and submission to the better judgements of those, whose proper profession it is to expound the same. Hoever, he may more safely deal in *Application* than in *Explication* of Gods word, the general precepts, promises, and threatenings, whereof, he may effectually apply to himself and those of his familie under his inspection.

Secondly, *Judges on the Bench* may and must in their charges teach the Countie there assembled, inserting Scripture in their discourses, such the correspondencie, and mutual good intelligence between the Laws of God and Man, that they return and receive strength and lustre each to other. This made *Jehoshaphat* to couple Judges and Priests together in the visitation of his people, *2 Chron. 17. vers. 7. also in the third of his reigne he sent to his Princes, even to Benhail, and to Obadiah, vers. 8. And with them he sent Levites, even Shemaiah, &c. vers. 9. And they taught in Juda, &c.* The one the Law of the Land, the other the Law of the Lord; which excellent Medley made a cordial composition thus put together.

Thirdly, *Professors* in the *Univerſitie*, as the *Doctōrs* of the *Chair*, may, in a *controversial way*, preach to young *Students* under them. Such *Doctōrs in Divinitie* are generally in *Holy Orders*, but if (which is rare) one unordained be preferred to the place, he may use *Polemical preaching*, confining himself to the *Schools*, the proper centre thereof.

Fourthly, *Generals* in the *Field*, before and after the *fight*, may make *Orations* or *Sermons* if you please, to encourage the *souldiers*. I confels, as custom hath confined the word *Bible*, (signifying in it self any Book) to the Word of God, so hath it appropriated *sermons* (which importeth any speech) to those made by a *Preacher* in the *Pulpit*: Otherwise those may pass for *sermons* which *Generals* utter in the *field* as *Joab*, *Abiah*, *Jehosaphat*. And because all true valour is founded in the knowledge of God in *Christ*, such *Generals* may and must, to raise the resolution of their souldiers: by inserting and interposing passages of Scripture, animating them to depend on God the just maintainer of a right cause. Thus Queen *Elizabeth* in 88. at *Tilbury Camp*, inspirited her souldiers with her Christian exhortation.

Laſtly, all Christians ought mutually to teach and instruct one another. In this case every *place* is a *Church*, *day* a *Sabbath*, *occasion* a *Text*, *person* a *Preacher*. Rom. 15. 14. *Admoniſh one another*, Col. 3. 16. *Teaching one another in Psalms and Hymns*, Thes. 4. 18. *Comfort one another with these words*, Jude 11. *Ediſe one another even as also ye do*, Heb. 3. 13. *Exhorting one another*. To this end are *talents* bestowed on men that they should stirr up the *gifts of grace* which are in them. Thus *Priscilla*, though a woman, instructed *Apollos*. But here we must distinguish betwixt *mutuall* and *Ministerial teaching*. In the former the *Romans* may be said to teach *St. Paul*, as well as *St. Paul* the *Romans*. *I am comforted with you by the mutual faith both of you and me*, Rom. 1. 12. whilst *Ministerial teaching* belongeth onely to such, who are solemnly called thereunto.

Take two *Criteria* or distinguishing marks, betwixt *mutual* and *Ministerial teaching*. The former is compatible with another *vocation*, either *liberal* or *mechanical* according to the condition of the Person. Yea which is more, not onely



it is lawfull to have another calling, but in some cafes for some men, finfull to be without it ; *S. Paul* faith, 2 *Thefs.* 3. 10. If any would not work, neither should he eate. This *mutual teaching* of others will not excuse peoples idlenefs, nor can they plead for themselves, this *mutual labour in love* shall exempt them from other *manual work* ; because by it felf it amounts not to a diftinct profefion, as being the entire body of a calling, which is onely a part and neceffary member of all mens duty, as they are *Chriftians*. But *publick preaching* is to poffefs the whole man as the higheft of employments, wherein he may ufe all his pains and endeavours.

Secondly, no *Salary* or *reward* is due to *mutual teaching* (fave the inward bleffing which God bountifully will beftow on fuch as labour therein) fo that the *Teacher* may demand it of due, it being an injury in the party taught to detain the fame. Such *Teachers* muft know themfelves fufficiently fatisfied by the good, which is returned unto them by reflection, having their graces heightened and intended by their instruction : Besides the party taught reftoreth oft times instruction unto him ; and fo there is nothing due in the reciprocation of courtesies, but the obligation cancelled on both fide. But to *ministerial preaching* wages is due by Gods appointment, *The labourer is worthy of his hire*, because fequefting his foul from other works to attend that bufinefs alone, God hath ordered it, 1 *Cor.* 9. 14. *that thofe that preach the Gospel fhall live of the Gospel.*

Thus have we given, or rather God hath given, and we have declared, how Chriftians un-ordained may teach Gods word in a *Domeftical*, in a *mutual*, in a *military*, in a *Judicial*, in an *Academical* capacity, fhame light on that *fteward* who is niggardly where his *mafter* commands him to be bountifull, had we denied *Chriftians* this liberty, we had wronged them much, our felves more, God moft. But now let me fay unto them in the words of the *mafter of the Houfhold*, Matth. 20. the 14. *Tolle quod tuum eft, & abi, Take what is thine and go thy way.* Be contented with what hath been allotted unto you, which hath been fairly meafured out and with all poffible advantage. Gripe and grafpe not after more, leaft

you loose the blessing and benefit of what you have, which hath now brought us to the following Doctrine as chiefly intended in this discourse.

Come we now to the main Doctrine which is this, *none may ordinarily execute the office of Preacher, except lawfully called thereunto, I say ordinarily.*

For much may and must be indulged to *Lay-men* in *absolute necessity*, if they adventure to exercise the *ministerial function*. I say *absolute necessity*; Here first I exclude all *conditional necessity* which is but necessity of conveniency. Such *Saul* might have pleaded for himself, 1 Sam. 13. 9. *When presuming to sacrifice to prevent the peoples scattering.* But when the necessity is invincible and unavoidable, God may seem to dispense as in *Dauids* eating the *shew-bread* properly belonging to *Priests* alone. Otherwise men must not first make *necessities*, and then make use of those *necessities* to excuse their *extraordinary practices*. For instance, suppose some out of fullness and pride, conceiving themselves too good to converse with *common Christians*, should separate themselves (being none of them *ministers*) into a solitary place from all *society*. It were presumption for one of them to adventure on the *office* of the *ministry*. But put case some number of people (none of them ever ordained) banished by *Tyrants*, carried captive by violence, or casually cast by *shipwreck*, or *Tempest* into a *Wilderness*, or amongst *Pagans*, where no possibility of recovering a *minister*, if the gravest and ablest amongst them should by general consent be chosen to officiate in their Congregation, God no doubt would hold him guiltless in such a case of extremity.

*Except they be lawfully called thereunto.*

A lawfull calling is partly internal, partly external, the Internal part thereof consisteth in two things.

First, in having a desire and delight to undertake the *ministry*.

By desire I understand, not every fond fancy, light or slight affection, but a serious and reduced tendency of the soul to that calling. Especially, when such persons, if consulting sinister respects, might have provided more plentifully both for themselves, and their posterity; yet passing by more

gainfull professions, whereof they were equally capable with others, their restless souls cannot be centred with satisfaction on any profession, save that of the ministry, Thus *Tim. 3. 1. If a man desire the Office of a Bishop he desireth a good thing, not the honour, but the Office, not the profit, but the pain*: whence *ὀρεξίς* mans natural appetite, if he have as great a desire thereunto as to his natural food.

Secondly, in having some competent ability to discharge that *Office*, I say competent: For for these things who are sufficient? It is a Burthen too heavy for the back of an Angel; Some skill in *Greek*, and *Hebrew* that he may competently recover the Scripture in the *Original*. Some skill in *Logick* to analyze the Scripture aright. For although the words of the Apostle, *2 Tim. 2. 15. Rightly dividing the word of truth*, be principally intended, *Theological* divisions (giving comfort to whom comfort terrour to whom terrour belongs) yet even *Logicall* dividing is necessary for the clear parcelling and expounding the word. Some skill not in *vain* but *full Philosophy* to understand the *Metaphors* of *Scripture*.

Know here, great the difference of abilities in several ages. In *time of general ignorance a lesser degree of knowledge* must be admitted: Sad the times in the beginning of *Queen Elizabeth*, when by her *Majesties* injunctions, the *Clergy* were commanded to read the *Chapters* over once or twice by themselves; that so they might be the better enabled to read them distinctly in the *Congregation*. Blessed be God, we have an alteration to the better, and lately there hath been plenty of able men, were their parts but sufficiently sanctified; which hath brought me to the third part of the *Internal Call* viz. *Inward Holiness*.

This is mainly material as rendred for a reason of the extraordinary success of the *ministry* of *Barnabas*, *Acts 11. Why much people were added to the Lord*, by his preaching. *For he was a good man, and full of the Holy Christ and of faith, &c.*

I deny not but it may be possible even for a wicked minister, *virtute officii* by virtue of his office to convert others to God. But far better it is when done *officio virtutis*, by the office and efficacy of his virtues, as the *Instrumental cause*

thereof. True it is *Daniel* 12. 3. *They that turn many to righteousness shall be as the stars for ever and ever*, but what went before in the same verse; and *they that be wise shall shine as the brightness of the Firmament*. And what saith *Solomon* Prov. 9. 22. *If thou be wise thou shalt be wise for thy self, chiefly labouring to make his own calling and election sure.*

The *External call* consists, first, in the approbation of such in the Church, which have power and place to examine them. For know, all men by nature have *Laodicean humour* in their souls, ready to say, *I am rich, and have need of nothing, when indeed they are poor and have need of all things.* I have gifts, I have graces fit to make a minister, will *swelling emptiness* say, when *modest ability* is often silent.

Now let another praise thee, and not thy own mouth. Let guilty drops decline the *Touch-stone*; good gold rejoiceth when brought thereunto, *But let these also first be proved.* A great Emphasis is couched in *also*, how good soever they may be reported: let their *honesty* and *ability* both of them be first examined, wherein eminent holiness may make the less knowledge to pass current, but no knowledge how great soever can qualify profaneness for the Office.

But all these will not do the deed to make a *Lawfull minister*, still one thing, and but one thing is wanting, and that is *ordination*, Acts 14. B. Titus 1. 5. the solemnity whereof with the Ceremony used thereat are set forth in scripture. This done after the *Internal*, and *External call* completed by *Approbation* and *Ordination*, let one so qualified preach the word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and *Doctrine*, *The Lord prosper the work of his hands, yea, the Lord prosper his handy work, we have wished him good success in the name of the Lord.*

Come we now to resume our main *Doctrine*, which is this. *None may ordinarily execute the Office of a Preacher, except lawfully called thereunto.* This first, appears by the *Legall Priesthood* appropriated to the *Sons of Levi*, and two eminent judgements one to *Forraigners* usurping the same, *Uzzah* a private man, *Uzziab* a King, to shew, that neither high nor

low may be excused therein. *Uzzah* to the *Tabernacle*, *Uzziah* to the *Temple*. To shew that whether the *Church* be in motion, in a fluctuating and tottering condition, or *Temple-like* in a standing and settled estate, none can be defended: *Uzzah* out of charity mistaking meaning well: *Uzziah* out of mere pride of heart lifting up himself, to shew, that God will not hold them guiltless, be their intentions good or bad, *Uzzah* favoured (at leastwise not opposed) by the beholders, and pitied by *David* himself. *Uzziah* resisted by the *Priests*, to shew, that whether men do or do not dislike such intrusion, it is unlawfull in it self. *Uzzah* instantly smitten with death, *Uzziah* with a long and lingering sickness parted from publick society, to shew that divine justice goeth not always the same path; and the same place in punishing offenders.

And here it is not unworthy our notice, that though *Jeroboam* made *Priests* of the meanest of the people (without any respect to the *Tribe of Levi*, 1 *Kings* 12. 31. never giving his negative voice for any mans worthiness, but whosoever would might be a *Priest*. Yet even those *Priests*, did not officiate till the Ceremony of a mock-consecration was passed upon them, 2 *Chron.* 23. 9. *With the sacrifice of a Bullock and seven Rams*: Well did that wicked *Politician* know, that except some solemnity was used to separate his *Priests*, as mean as they were, from common people, his prophane Religion would quickly be contemned and confounded.

Secondly, This may be proved by the *solemn calling* and *Commission* of *Christs Apostles*.

Their *Calling* consisted in, *Come hither*.

Their *Commission* consisted in, *Go therefore*.

Their *Calling*, Mark 3. 13. *And he goeth up into a mountain and calleth unto him whom he would, and they came unto him.* παρακαλεται, (whence our *English Call*) it was not *who would come*, but *whom he called*, *Christ* invites all to *salvation*. *Come unto me all ye that are heavy laden*, onely some to the *ministerial Function*.

*Object*. It was *Moses* his wish Num. 11. 27. *Would God that all the Lords people were prophets*; what he desired is

now done, what then wished is now wrought : then prayed for, now performed. The *Pulpit* (or *Prophecy*) according to *Moses* his wish is now open to all, and such discover the *envious spirit* of *Joshua* who repine thereat.

*Ans.* It followeth not that those things either *should be*, or which every good man in holy zeal doth desire. I will not instance in the wish of *Daniel*, *O King live for ever*, least any say, that was but a *Court-complement*, *St. Paul* faith *Romans* 10. *Brethren my hearts desire for Israel is, that they may be saved.* Israel indefinitely, that is *Israel* universally, though it neither could nor would be so, as contrary to the will and pleasure of God in that particular : Thus The Expressions of *Moses* was the commendable extravagancie of his pious affection ; but not the exact Standard by adæquation, whereunto the lawfullness of all mens Prophefying should be proportioned.

The second part of their Commission consists in *Go therefore*. I confesse the *Apostles*, when first sent to preach, *Matth.* 10. 5. Had but a limited or confined *Go, a go*, which began with, *go not, go not in the way of the Gentiles, but go rather to the lost sheep of Israel.* But after *Christ* his resurrection, their Commission was general, *go ye therefore and teach all nations, . . . and lo I am with you always even to the end of the world.*

*Men and Brethren let me freely speak unto you of the Apostles, that they are both dead and buried, and their sepulchers* (though unknown), are amongst us unto this day, *Christ* therefore promising to be with them to the end of the world, therein also intendeth their posterity and lawfull successours. And this is the Chartar from whence we *ministers*, lawfully ordained, justly derive our Commission.

A Third argument might be fetched from the practice of the primitive Church, wherein preaching was onely practised by such as were lawfully ordained thereunto, which may be cleared by authority out of the *Fathers*. But I purposely decline this reason remembring how *Samson* served the *Philistines*, when fastened *Judges* 16. 14. *by his locks with a pin* : For *he went away with the pin of the beam* ; Thus when we think to have our *Adversaries* in this point safe and

fast, when by an argument fetcht from *Church-practise* we stake them down to the *Primitive times*, away they carry pin and all by slighting and contemning such ancient practises, as no ways concluding them to conform thereunto.

Fourthly, this appeareth by severall places of Scripture, as *Rom. 10. 15. How shall they preach except they be sent. Now shall they preach.* That is profitably to others, comfortably to themselves, with an assurance of *Divine Direction, Protection, Benediction.* It is said in the fore-going words, *how shall they hear without a preacher*, to shew that it is equally impossible for men *to hear without a preacher*, as to *preach lawfully without sending.* Let such, who pretend to preach without a *call*, try if they can *hear without a preacher.* This they will never presume to do, as knowing that they shall quickly be confuted by the rest in the room, which can hear nothing where nothing is spoken, though they have as quick ears as any others.

Secondly, *2 Cor. 12. 17. If the whole body were an eye, where were the hearing?* *Prophets* we know are termed *Seers*, *2 Sam. 9. 9.* Now where all the body is *sight*, that may be truly termed not a *body mystical* but *monstrous.*

And here I lay this down for a position of undoubted truth, that although some not called to be *ministers* are often said in Scripture to *teach* and *instruct*; yet none are said to *preach*, but such who have a *public calling* thereunto, take it in the verbe *κηρύσσο*, *to preach*, or in the participle *κηρύσσων*, *preaching*, or in the verbe denoting the Act *κήρυγμα*, *preaching*, or in the noun *κήρυξ*, expressing the *Agent* a *preacher*, in all these the word is onely predicated of such, who had a *solemn vocation*, and were entered into the *ministry*; I say again the aforesaid word *preaching* with its *derivatives*, being used more than seventie times in the *new Testament* is constantly confined either to *Christ*, or to his *Apostles*, or to his *Disciples*, or to the *Deacons*, or to some publick persons, making the same their *proper functions.*

Abate me onely two places, one *Mark 1. 45.* Whereof the man cleansed of the *Leprosie* it is said, *ἐξελθὼν ἤρξατο κηρύσσειν πολλά.*

The other *Mark 7. 36.* of the dumb and deaf man who

μᾶλλον περισσότερον ἐκηρύσσον. But here the distinction of our *Translatours* is commendable ; who no doubt observing the constant tenour of *Scripture* (the best way to expound words therein) and finding the word *κηρύσσων*, restrained generally to men of the ministerial profession have rendered the word here not to *preach* but to *publish*, Mark 1. 45. *But he went out and began to publish it much* ; Mark 7. 36. *So much the more a great deal they publish it.* So that without any exception at all the rule notes universally true in our translation through the *New Testament*, that *preaching* is only attributed to publick persons appointed for the same.

Use. *To confute such who maintain, that men gifted, though not called, may preach.* But let us examine what manner of gifts they pretend.

First, some gifts are such as may be said eminently to contain a *calling* in them namely such, which presently and perfectly are bestowed upon men, If a mean man utterly unlettered shall in an instant be furnished with *Arts* and *Languages*, as the *Apostles* were (not gaining them by degrees with *study* and *industry*) such a one would startle, us if challenging *ipso facto* to be a *minister*, because miraculously enabled for the same. And yet we may observe, that God to keep order and regularity in his *Church* solemnly sent such, who were thus immediately qualified to the *Churches* approbation. *Witness Paul* and *Barnabas* ; who notwithstanding their rich endowments were in this Chapter solemnly separated verse 3 with the fasting and prayer of the Church, with their hands layed on them.

Wherefore I say again should such a person appear, *commencing per saltum*, compleate in all *sciences*, and *languages*, so that all the tongues, which departed from *Babel* in a *confusion*, should meet in his mouth in a *method*, it would give assurance to others, that these his gifts *came down from the Father* of lights, if willingly submitting himself to the *examination*, and *ordination* of such to whom it properly doth belong. Otherwise if amongst all other gifts ; the essential grace of humility be wanting, it will render the rest suspected from what fountain they do proceed.

But let us survey what gifts those are, which generally are



most boasted of by *opposers* in this point. God is my witness, I speak it without bitterness or any Satyricall reflection. Are they not for the most part such as may be reduced to boldness, confidence, memory, and volubility of tongue. Might they not truly say of many of their Sermons what the *Son of the Prophets* said of their *Axe* 2 Kings 6. 5. *Alas it borrowed*, venting chiefly the notes and endeavours of others.

But grant their *gifts* never so great, *graces* so good, *parts* so perfect, *endowments* so excellent, yet meer *gifting* without *calling* makes not a lawfull Preacher. This appears by *Christs practice*, Luke 4. 26. where we read it was his custom to go into the *Synagogues* every *Sabbath day*. All this time *Christ* was admirably gifted, and endowed with *Gods spirit*. The *minister of Nazareth* might say to our *Saviour* more truly than *John the Baptist* : *I have need to come to thee, and comest thou to me*. He was able to teach his *Teachers*, yet all this while he was silent, tooke not on him the *Office of a Preacher*, and why, because as yet he had not received his *Commission* from God for that *Office*, and therefore till he was past thirty years of age, he was contented probably to follow his *Fathers calling* of a *Carpenter*, Mark 6. 3. Certainly) to conceal himself in a private condition, For it is said, *Matth. 4. 27. From that time Jesus began to preach, and to say, repent, for the Kingdom of heaven is at hand*, that is, from the time that *John the Baptist* was shut up in *Prison*. For fit it was that the *day-star* should set before the *Sun* did arise ; Abating therefore onely that *Essay* which he made *Luke 2. When he Disputed with the Drs. in the Temple*, he adventured not on any publick performance of preaching, as well knowing, that his exquisite accomplishments would not bear him out therein, except solemnly called thereunto.

Remarkable also is his answer to the *Pharisees* question, demanding of him, *Matth. 21. 23. as he was teaching, by what authority dost thou these things, and who gave thee this authority* ; which plainly sheweth, that the *Pulpit* in that age did not lye open in common, to any who would stock the same, but was sequestred to select persons approved for the place. Yea, our *Saviour*, doth not deny he had

authority, but denies to tell them what authority he had tacitely ; confessing himself obnoxious to just censure, if being a mere private man without *Commission* either *ordinary*, or *extraordinary* (such his license *ad prædicandum*) he had wounded that *profession*.

*Object.* If a *master* may teach his *Family*, he may preach in the *Church*. For what is a *Family* but a *small Church*, or a *Church* but a *great Family*. The place makes no difference in the *Duty*, nor doth the number of people alter the nature of the *exercise*. Besides it is possible that some *numerous Family*, may have more people in it than some *narrow Parish*.

*Answer.* The latter is confest, but the main is this ; His *calling* extends onely to his *Family*, exceeding which compass his voice (how stentorious soever) is affectually dumb, as to any *converting operation*, be cause deserting his *vocation*.

Yet of such gifted men, who without ordination presume to preach, we may observe two ranks or kinds, first those who hold another calling (as I may say) in *commendum* with preaching, and discharge both employments. Secondly, such who quit & forsake their former calling, and betake themselves wholly to preach the Word.

To the former of these, I commend the words of the Disciples, *Acts* 6. 2. *It is not reason that we should leave the word of God and serve Tables*, which tendereth two remarkeables to our considerations.

First, that the *Apostles* would not be *Plurallists* in *professions*, nor retain two *callings* at the same time, and yet *serving of Tables* in that sence [that is, overseeing the poor] was more compatible with *preaching* than any other employment, as being in its own nature of a *charitable constitution*, and an *office* afterwards used in the *Church* as an entrance of *Probationers* into the *ministry*.

Secondly, the *Apostles* refusal to be double-called at once proceeded from one or both of these reasons. Either because they accounted it too heavy a taske for one person, though they were most miraculously accomplished, in which respect the ability, and activity of their parts might have as much

*ubiquitariness*, as mortall man can pretend to, to be present at once in distant employments. Or else their recusancy was caused from an apprehension, that it was disgracefull *unequally* to yoke the preaching of Gods word with any other vocation, and beneath the dignity thereof to couple it with a *serving of Tables*.

Thirdly we see they were resolved, as to let go the meaner, so to retain the most noble and necessary function of preaching, whence most glory redoundeth to God, and profit to his people.

How then can men now adays of meaner parts and endowments discharge that, which the *Apostles* did decline; *Preach the Word, & serve a Ship, Preach the Word, and serve a Shop, Preach the Word, and serve the Loomes, Preach the Word, and serve the Last*, retaining either *manual* or *military employment* with the same?

*Object.* It is lawfull for men to practice a *mechanick calling* in conjunction with their preaching, warranted by the example of St. Paul himself, building at the same time the *Tents of men*, and the *Temple of God*. Yea, he saith himself, *Acts* 20. 34. *yea, you your selves know, that these hands have ministred unto my necessities, and again* 1 *Corinth.* 4. 12. *and labour working with our own hands.*

*Ans.* *Extraordinary accidents* are not to be drawn into *ordinary practice*. The Apostle did not this commonly and constantly, but for a short time, at a very pinch, out of a holy design, namely to starve the *false Prophets* amongst the *Corinthians*, and therefore this his act ought not to be pre- cedential to others, who are to apply themselves totally to the *ministry*.

Others there are which wholly desert their former *vocation*, and betake themselves totally to the *preaching of the word*. To the serious thoughts of such I offer the words of St. Peter 14. 15. *But let none of you suffer as a Murderer, or as a Thief, or as an evil Doer, or as a busie body in other mens matters.* See what a crew the *Apostle* hath chosen out, as onely fit to keep company with *busie bodies*; Surely *busiebodyness* is an hainous offence of greater guilt than men generally do know, or will acknowledge. *Noscitur à socio,*

dark men are expounded by their companions. The great offence therein appeareth by such with whom the *Apostle* doth associate them; And what greater *busie-body*, than he who invadeth the *Hardest*, and *Highest*, and *Holiest* of professions, never ordained thereunto contrary to the *Council* of the *Apostle* of *Chorinth*. 7. 24. *Brethren let every one wherein he is called, therein abide with God.*

And here with all reservation of due respect, and deserved honour to men of *military profession*, I humbly conceive that it may be plainly proved out of Scripture, that *Souldiery* and *Ministry* were such distinct callings, that they met not in one and the same profession. For the *Apostle* being to prove the equity and right of *Ministers* maintenance, fetcheth an argument, of *Cor.* 9. 7. From the wages justly due unto *Souldiers*. *Who goeth to Warfare at any time on his own charges*, and thence concludeth *verse 14.* *Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.* Which words, if perused with impartial eyes, they set up a partition betwixt the two *callings* as not then concurring in the same persons.

And here take notice of a strange and incredible alteration within this last ten years in *England*, that either men are suddenly grown more able than before, or else the *Ministry* is become more easie than in former ages. Some ten years since when those of the *Clergy* were excluded the *Commission of the peace*, this principall reason is rendered in the Act, why *ministers* should not be admitted *Justices of the Peace*, because *preaching of the word* is enough to take up the whole man, so that they must be wanting to the calling of their *ministeriall function*, if attending at the same time another employment.

And yet see now on a suddain, some conceive themselves able sufficiently to follow a *manual trade* all the *weeke*, and also qualified for preaching on the *Lords day* after. I say again, either men in our age are mounted on a suddain to be more dextrous and knowing, or the ministry is stooped to be more facile and obvious, or (which I fear is the truest) men are grown more daring impudent and prophane than in the days of our *Fathers*.

Oh let such remember what is written in the *Prophetical*

*Epistle of St. Jude* placed laſt and next to the *Revelation*, as containing the prediction of ſuch things as ſhould happen in the Church towards the end of the world *verſ. 11. and perished in the gain-ſaying of Korah*. What gain-ſaying this was we all know, *Num. 16. 4.* partly conſiſting in challenging *Moses* and *Aaron* to take too much upon them, partly in preſuming to perform the *High Priests office*. Their *perishing* alſo is notoriously known, *the earth ſwallowing them up*, and this excellent note deſerveth our beſt heed in it (becauſe ſtragling out of the body of that Hiſtory) *Num. 26. 11. notwithstanding the Children of Korah dyed not*.

God in like manner, no doubt, may and will out of pity preſerve the *Children of Korah*, ſuch ſeduced perſons, whoſe ſimplicity is practiſed on by the ſubtility of others; but oh let thoſe look to it who are *Ringleaders* herein, that Gods juſtice may be no looſer in the main, he will take off from the children and lay load on the Fathers. Pardon well meaning perſons impoſed on by others, and ſeverely censure their conductours, if not reaſonably compounded with him by ſerious repentance.

And here I requeſt the impartial Reader ſeriously to peruſe the following paſſage, being the words of Mr. *Bilney* at the ſtake,<sup>1</sup> as he ſtood ready to ſeal the truth with his blood. Having made a brief repetition of the *Articles of his faith*, coming to theſe words; *I believe the Catholick Church*, pauſed awhile & then proceeded.

*Good people, I muſt here confeſs to have offended the Church, in preaching once againſt the prohibition of the ſame, at a poor Cure belonging to Trinity Hall in Cambridge, where I was Fellow, earneſtly intreated thereunto by the Curate, and other good people of the Pariſh; ſhewing, that they had no ſermon there of long time before, and ſo in my conſcience moved, I did make a poor collation to them, and thereby ran into the diſobedience of certain authority in the Church, by whom I was prohibited: Howbeit I truſt at the general day, charity that moved me to this Act, ſhall bear me out at the Judgement-seat of God.*

Many things herein are conſiderable. Firſt, *Bilney* at this

<sup>1</sup> Fox 2 Tom pag. 278.

time was a *Master of Arts* at least, and able to discharge the place. Secondly, being *Fellow* of that *Colledge* which was *Patron* to the *Church*; he had some obligation in conscience to see the place provided for: Thirdly, invited by the *Curate* and the *Parish*, it seemeth to amount to a sufficient calling; Lastly, the long want of the Word in that place, might make him compassionate their condition.

Notwithstanding this *four-fold-cable* to draw on *Bilney* to this performance, he saith, he did it but once, he made not a common or constant practice thereof, Secondly, he did not please or delight himself in the memory of what he had done, nor maketh he mention thereof in a *rejoycing*, much less in a *bragging manner*; but onely by way of necessary excuse, as somewhat troubled at the deed done, but hoping (as well he might) that God beholding the act, as qualified with the aforesaid circumstances, and proceeding from a pious intention, would acquit him from any guilt therein.

Let such lay this to their hearts, who wanting the tithe of *Bilney* his ability, undesired by the *Minister* of the place, (yea sometimes against his will) do not with *Bilney* but once, but make an usual practice and common custom to preach against the *prohibition of the Church*, whose *ancient Canons* have ordered it, that none except *Probationers* by way of *Trial*, may preach the word. It is to be feared that many who run before *Bilney* into the Pulpit, will scarce halt after him to follow him to the stake.

However let us Ministers, make a scrutiny in our own souls, what may be the reason that we are fallen into such disgrace. So that God in his justice hath permitted our function (formerly fenced about from common feet with an awfull reverence) now for any to enter upon it, Psal. 80. 12. *Why hast thou broken down our hedges*: hast broken them, that is, hast permitted others to break them. Sure something is in it more than we ministers generally take notice of, that God hath exposed us and our calling to contempt.

*Tully* in his first *Oration* against *Catalin*, being himself then *Consul* of *Rome*, inquiring into the causes of the many distempers and distractions of the state, and the presumption of bold persons to disturbe the same, ingenuously confesseth,

*nos, nos, dico aperte, consules desumus.* We, we, (speaking of *Mark Anthony* and himself) we Generals are wanting in our places.

In like manner we may say, *nos sacerdotes, Presbyteri, Ministri* (how would we be tearmed) *nos, dico aperte, desumus.* We *Priests* and *Ministers* are wanting to God, or to our selves, or to our Congregation, or to all, that God in his just judgement deals with us as with *Israel*, 2 Kings 10. 32. *begins to cut us short*, pareth us in our Profession, abateth us in our honour, diminisheth us in our dignity. Let us search out the cause diligently, and having found it, zealously endeavour to remove it, otherwise if we honour God, he will honour us, but if we proceed in our sins, he will proceed to pour more shame and disgrace upon us, till our calling, whose reputation begins daily to lessen, become at last (though to the confusion of such as condemn it) a very shame and reproach.

And now I trust that none can take just exception at what I have freely, but without spleen or malice spoken of the blameworthy practices of such, who intrude themselves into our Profession, having unpartially reproved even my self and those of my own function: and thus my sword having equally cut on both sides; I now put it up into the sheath, never to be drawn in this place or quarrel again.

FINIS.





## THE THIRD RECONCILER.

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LUKE II. 2.

*When ye pray, say, Our Father, &c.*

**I**N the foregoing *verse* the *Disciples* present our *Saviour* with a *Petition*, qualified with, *Equity*, *Brevity*, and *Perspecuity*; Such a *Petition* need never doubt of *success* when brought to a just Judge. It consisteth of two parts.

1. The body of the *Petition*, *Master teach us to pray.*
2. A reason to edge and enforce the same, drawn from the precedent of *John the Baptist*, as *John also taught his Disciples.*

As if they had, said *Master*, we have taken special notice of that high opinion, you ever had of *John the Baptist*, whom you always esteemed a Person of signal sanctity and exemplary devotion. We have heard you say of him, that he was more than a *Prophet*; that he was the second *Elias*, and none greater amongst them, who were born of *Women*. Now he had *Disciples* as you have, and it was his constant custom to teach them how to pray, as it is now our humble suit and request, that in Imitation of his practice, you would be pleased to instruct us likewise how to pray.

Take notice in the mean time of the admirable humilitie



and condiscention in our *Saviour*, no whit angry and offended with his *Disciples*, although they in a manner prescribed *John the Baptist* as a pattern for him to imitate. Had we been in *Christs* place, I mean had we had his parts and power with our own pride ; how should we have tooke this in disdain and distast, that one so far our inferiour was propounded to us to follow his example. We should have returned, *John the Baptist* is not worthy by his own confession, *to bear my shoes*, or as he saith elsewhere, to unloose the latchet of my shoes, and again he plainly confesseth, He who cometh after me is preferred before me, let <sup>1</sup> *John* order his *Disciples* as he please, and I will Discipline mine according to mine own will. I will not be concluded by his practice, I am to give not to receive directions.

Not so our *Saviour*, he manifesteth not the least degree of disgust, but willingly and cheerfully granteth their request, *when ye pray, say, our Father*.

Learn we from hence, when we behold a commendable precedent set before us in such, who either are, or else in our proud self admiring opinion are esteemed our *Inferiours*, not to disdain to follow and imitate the same, let not the *master* think much to write after a good copy of his servants setting.

Observe in the words, the time, When ; the persons, Ye ; the practice or duty, Pray, the direction of the duty, *say our Father*, &c. We begin with the time When.

: From which we collect this *Doctrine*. *Men ought to finde out a When, wherein they are to pour forth their hearts in prayer unto God*.

*Quest.* How often is this When to return, and what rules can you give us by what number we should regulate our quotidian Devotions.

*Ans.* First, I will tell you how often I finde a *Saint* and *servant of God* in *Scripture* to pray ; but on this condition, that you will promise not to be frighted with the prodigious number of his dayly devotions. The *party* is *David*, who saith thus of himself, *Psal.* 119. 164. *Seven times a day do I praise thee*. Admirable, how could *David* spare so much

<sup>1</sup> Luke 3. 16. John 1. 27.

time from his *private* and *publick employments*; not to speak of his *Family affairs*, having *six Wives*, 2. *Sam.* 3. 5. ten *Concubines* 2 *Sam.* 15. 26. and more Children by them, which must needs perplex him with much Domestical business. *David* was a *mortal King*, and needs must be employed in multiplicity of matters. Now to send dispatches to that *Foreign Agent*, read the received Intelligence from him, give audience to this *Embassadour*, send Orders to that General, Instructions to that Commander, be present at the Council, hear Petitions, judge causes, &c. must needs engross much time, yet *David* in all this term of business found a constant vacation, wherein he might perform seven times his dayly Devotions. And though seven may here seem a certain for an uncertain number, yet probable it is, *David* rather exceeded, than fell short of the same.

One asked a *Phylosopher*, what was the best time for a man to eat in, to whom he ingeniously replied. *A rich man may eat when he please, a poor man when he can*, his witty answer may afford us this grave application; Be thou poor, or be thou rich, pray thou both when thou wilt and when thou canst, as often as thou hast either necessity, or conveniency; I will not stint thee to Canonick hours, but embrace all opportunities that are rendered unto thee, to express thy service to God in thy prayers.

*Object.* But it seems we are obliged to constant praying, as the *Euchites* did in the *Primitive Church*, seeing the *Apostle* saith, 1 *Thes.* 5. 17. *pray continually, or pray without ceasing*, and if so, if all our performance be praying, how shall we attend our callings and concionably discharge our other relations.

*Ans.* First in Scripture-language, that is said to be done continually which is done every morning, and every night, *Exodus* 29. 38. *Now this is that which thou shalt offer upon the Altar, two Lambs of the first year day by day continually*; and this was constantly called *Juge-sacrificium* or the continual sacrifice, *Numbers* 28. 3. and the 6. 10. *Ezra* 3. 5. In proportion whereunto whosoever constantly prayeth morning, and evening, though following his calling, and attending his own occasions all the intermediate time, may

be said according to the *Apostles* precept, to *pray continually or without ceasing*.

Secondly, by *praying continually or without ceasing*, is meant, *Endeavours so to temper thy soul, as always to be in a praying capacitie, though not actually praying yet be not put past an abilitie to discharge that Duty*. Such therefore who are so discomposed with sin or sinfull passion, that they are rendered thereby utterly impotent to pray, sin against the command of the *Apostle*. Otherwise it is no breach thereof to intermit their prayers and cease sometimes from the same, it being said of our *Saviour* himself in the *verse* before our Text, *As he was praying in a certain place when he ceased*.

*Use*. Must we finde a set time to pray? serveth this to confute such who can afford a *When to Eat*, and a *When to Drink*, a *When to Sleep*, a *When to Talk*, and a *When to Walke*; and a *When to Work*, and a *When to Play*: but cannot finde out a *When to Pray* according to our *Saviour* his command, *When ye pray*. Yet God, *Eccles.* 3. 1. hath made a time for all things, save that which man doth at all times, I mean sin. How many are there *that pinch on Gods side*, and as the croud of people, *Luke* 8. 45, *ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι* the multitude throng thee, and press thee; so worldly men, to make room for their temporal affairs, thrust, throng, contract, yea sometimes, do wholly jostle out and omit their dayly Devotions.

Come we now to the person, *ye*.

*Quest.* Were not *Christs Disciples* able to pray before this time? Sure I am, they were able to cast out Devils. For it is said in the foregoing Chapter *verse* 17. *And the seventy returned again with joy, saying, Lord, even the Devils are subjeēt unto us through thy name*. Now to cast out Devils is a harder thing than to pray, because some Devils are so fullen and furly a nature, *Matth.* 17. 21. That they go not out *but by prayer and fasting*; Being thus therefore impowered with ability to cast out Divels, surely the greater did include the lesser, and it is wonder they should now desire a Direction to pray. Say not that *Christ* made a resumption of that power which once he bestowed upon them, and after their return from preaching deprived them

of them ; seeing, *Romans* 11. 29. *the gifts of God are without repentance.*

*Ans.* Some answer this by pleading a Metathesis or transposition in the History of St. *Luke*, setting down that first which was last done, a figure very frequent in the Old Testament. But this is, though the best of shifts yet the worst of answers, last to be tried, and least to be trusted, saving in such cases as seem to be capable of no other solution. No need of this refuge at this time, and therefore we decline the same.

Secondly, it is answered, that it is a greater argument of Gods favour to us, and our sincerity to him, if we can power forth unto him an acceptable prayer, then if enabled to dispossess Devils. This appeareth by the *Plea* of the Reprobate to *Christ* at the last judgement, *Matth.* 7. 22. *Many will say unto me in that day, Lord, Lord, have we not prophesied in thy Name, and in thy Name have cast out Devils, and in thy Name have done many wonderfull works ? Nor doth Christ confute what they alleadge as false, but reject it as sufficient ; Verily I say unto you, I know you not.* Thus such miraculous endowments are compatible with damnation : whilest the *Spirit of supplication* (enabling us to pray acceptably to God) is none of those gifts bestowed upon the *Sons of Ketura*, but such as are conferred on *Isaacs* alone, given onely to us Sons, Saints, and servants of God.

Thirdly, and chiefly I answer, certainly the several *Apostles* and *Disciples* had formerly their particular prayers ; and as I may term them, *personal Devotions*. Peter no doubt had his, and *Andrew* his, *James* and *John* their particular forms of *Invocations*. But now they desired that *Christ*, would gratifie them with such a general prayer, unto which they might all joyntly concur with their *Amen* thereunto, and all their several Devotions unite, and center themselves therein.

They also desired such a prayer, as they might transmit as an *Heir-Loom* to all posterity, and intail it on the *Church* to be used successively by all generations. Herein I hearken to the *Disciples* requesting our *Saviour*, as to the mouth of all *Christians* : For they speak as the *Speakers* ; or *Prolo-*

*cutours*, for the Church in all ages desiring this boon to be bestowed upon them.

Here is worthy our observation, that our *Saviour* had once formerly delivered the same prayer both for the manner and matter thereof, and yet how again at his *Disciples* request, recommendeth the same (some inconsiderable differences abated) unto the practice of his *Disciples*.

For whosoever shall compare this *prayer* delivered by our *Saviour*, Matth. 6. 9. with this made by him, Luke 11. 2. Will finde them not to be paralell places (as many in the Gospels) presenting one and the self same matter, but two different stories as will appear by the following circumstances.

1. That was made on a mountain when multitudes of people were gathered together to hear it ; This composed in a private place when *Christ* was solitary with his *Disciples*.

2. That was freely tendered by our *Saviour* unfought, unfued to, to all his Auditory ; This granted at the instance and request of his *Disciples* to them alone.

3. That was inserted, & incorporated in the very body & bowels of a most heavenly sermon. This not in preaching, but after praying when *Christ* ceased from the same.

Now might not the *Disciples* have murmured hereat, might they not have said, Master, we expected you would have favoured us so far (as being your *servants in Ordinary*) as for your sakes to have composed & compiled a spick and span new prayer, which we your *Disciples* might have used as a *memorial* of our *Master*. Whereas this prayer is an old one, we heard the same for all the essentials thereof, a twelve month since in that sermon you made on the exposition of the law, hence we observe ;

One good prayer well composed, the more used the more acceptable to heaven ; think not, like *lavish Courtiers*, our prayers shall be more welcome, if always appearing in a new suite, a new drefs of language and expression.

But as the good House-holder, brought out of his Treasury things new & old (onely new, had been too *prodigal*, onely old had been too *penurious*) so present thou to God, new affections with thy old expressions, a new degree of faith,

repentance, charity, and never fear the entertainment of thy prayer in heaven, though it be an old one, and the self-same which formerly and frequently hath been offered up.

*Say, Doctrine ; It is not enough for men to make mentall prayers but sometimes they ought orally to expresse the same.* First, because the very speaking of the words doth raise and rouse people from drowsiness, which otherwise may assault them. I confess no Christian ought Hypocritically to delight in hearing the *Echo* or reverberation of his own voice, yet sometimes the same may serve to give him the watchword, and to shake off that laziness which too often attendeth our Devotions. Secondly, prayers spoken are good for example to others, to shew that we are not ashamed of Gods service, but that our tongue dare openly avouch what our heart doth inwardly conceive. Thirdly, it is good for the edification of others, who may so far be partakers of our prayers, as to joyn with us in them, and to be comforted by them. A prayer concealed may have as much heat, but a prayer expressed hath more light therein, it doth shine before men, and make them glorifie our Father which is in heaven.

*Obj.* But *Hannah*, 1 Samuel. 1. 13. *Onely moved her lips, and her voice was not heard ;* embracing a middle way betwixt *Mental* and *Oral prayer*, which can seem best of all as participating of the perfections of both.

*Ans.* *Hannah* herein stands sole and single by her self. It is sufficient that she confesseth her self to be of a troubled and sorrowfull spirit, an excuse for all her actions if one serious scrutiny appearing not so composed, and therefore not to be drawn into Precedent for others imitation.

Come we now to answer those *Cavils*, which this age hath devised against the *Lords prayer* ; a subject not unnecessary in our days. Indeed when one had made a large discourse in the praise of *Hercules*, and expected great commendation for the same, his *Audience* onely answered his expectation : with this question, *quis unquam vituperavit Herculem, whosoever spake in the disparagement of Hercules.* Intimating thus much, that his pains might very well be spared in a needless subject, all the world acknowledging the

worth and value of *Hercules*. The same will be said of the ensuing part of my *sermon*, *ut quid hæc perditios*, *what needeth this wast* of words and time, were ever any so impious, so prophane as to doubt, much less deny the divine inspiration and dayly necessary and profitable use of the *Lords prayer*?

*Ans.* Thirdly, I believe it is almost *unprecedented* in former ages, which maintained a constant reverence and esteem thereof, as the *Lords prayer* and *Lord of prayers*; But alas! we are fallen into such an impudent age, wherein many begin to slight it, of whom I will say no more than this, *If they begin to think meanly of Gods prayer, what cause hath God to think basely of theirs?*

And now I remember what *John the Baptist* said to our Saviour Matth. 3. 14. *I have need to be baptized of thee, and comest thou to me.* In humble allusion whereunto I may say, my prayers have need to come to *Christ*, to mediate and intercede to God for them, and to present them with his merits to the *Throne of grace*: And now *his prayer comes to me*, so the *all disposing providence* of God hath ordered the matter, that in the prosecution of my *Text*, I must be a weak *Advocate* in the defence thereof. The best is, it mattereth not who is the *Pleader* when God is the *Clyent*, and what is wanting in my weakness and worthlessness will be abundantly supplied in the might and merit of the subject which I undertake.

First, it is objected that it is a *set form of prayer*, and therefore doth *pinnion* and confine the wings of the *Dove*, which ought to be at liberty and freedom, to make choice of his own expression of it self. It is said, Rom. 8. 26. *The spirit it self maketh intercession for us with groans which cannot be uttered.* It is therefore presumption in man to make himself *Gods Interpreter*, and to dictate those words whereby his *Spirit* is to impart and communicate it self to the *Throne of grace*; It was charged on the *Rebellious Israelites*, Psal. 78. 41. That *they limited the holy one of Israel*; no better is their practice, who offer to score out both the path & pace to Gods Spirit in prayer by pre-designing the *Numericall words*, which are to be used

thereby. Gods fervants are said to be *led by the spirit*, Ro. 8. 14. And so also if ye be *led by the spirit*, Galatians 5. 18. But this is *leading the spirit*, when men will guide their *Conduſtour* and draw up a *ſet form* whereby the ſame ſhall be directed.

*Anſ.* That ſet forms are no reſtrainings of the *holy Ghoſt* in us, appeareth by the practice of our *Saviour* himſelf, Matth. 26. 44. *And went away again, and prayed the third time ſaying the ſame words*, namely the ſame words which he uttered the ſecond time, viz. *O my Father, if this cup may not paſs away from me except I drink it, thy will be done.* See we here, he who made the tongue to ſpeak, who was the *frauder*, and *confounder* of all languages, who needed not by premeditation to *preſs words* for his ſervice ſeeing millions of *volunteer*s proffered themſelves to be uſed by him. See I ſay, him pleaſed notwithstanding to reſume the ſame individual terms which he had uttered before.

Secondly, next to our *Saviour*, who may be preſumed moſt able to pray then, the *High Prieſt Aaron*, and his two *inſpired Sons Eleazer* and *Phineas*? Yet God in their publick bleſſings, left them not to the liberty of their own expreſſions, Num. 6. 23. *Speak unto Aaron and unto his Sons, ſaying, on this wiſe ye ſhall bleſs the children of Iſrael, ſaying unto them, the Lord bleſs thee, and keep thee, the Lord make his face ſhine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee, and give thee peace.*

I confeſs they were not confined to theſe words on all emergencies and occaſions, having the latitude allowed them, that in the *Temple* they might varie from this form according to their own diſcretions. Witneſs the bleſſing of *Eli* to *Hannab*, 1 Sam. 1. 17. *Go in peace, and the God of Iſrael grant thee thy Petition, which thou haſt asked of him;* But otherwiſe God had ordered them not to decede from this form: and as *Mofes* was to make all things according to the pattern in the *Mount*, Heb. 8. 5. So no doubt the *Prieſts* conformed themſelves in their prayer to every *word*, *ſyllable*, and *letter*, of Gods preſcription, neither detracting thence, nor adding thereunto.



Thirdly, the *Ministers* conceived prayer under the Gospel, is a flinted and premeditated one, to such people, his *Auditours*, who say *Amen* thereunto : Their fancies, and which is more, their *hearts* do or should go along with the *Ministers* words, so that he boundeth their meditations, *Hither shall they come, and no further*. If any say, that notwithstanding this Obligation to the words of the *Minister*, they may make their own *Salley*s and *excursions* by Gods spirit in their hearts, to enlarge themselves, and as it were to *comment* in their *sighs* and *groans* on the Text of the prayers of their *Ministers*, it is said, that no less liberty is allowed them in all premeditate forms of prayer, where on the plain song of the set words, the devotion of their hearts may descant to their own spiritual contentment.

Fourthly, none will deny, but *Songs* and *Hymns* are prayers of thanksgiving, both those which *David* made in the *Old Testament*, and those that were used by *Christians* in the *Primitive times*, Ephes. 5. 19. *Speaking to your selves in Hymns and spiritual songs*, Colos. 3. 26. *Admonishing one another in Psalms, and Hymns, and spiritual songs* ; Now surely such *Ditties* would be bad, and *Notes* worse, and the *Harmonie* rather ridiculous to move laughter than melodious to raise Devotions, if the fingers thereof were not predirected to the very words and syllables of what they sung and chanted in the Church.

Excellent was the expression of *Doctor Preston* in point of preaching, and is applyable equally to prayer. *He would have a Minister take such pains in studying his sermon, as if he relied not only on Gods assistance ; but when he cometh to preach the same, so wholly to cast himself on divine assistance, as if he relied not at all on his own studies*. Proportionable whereto, a Christian soul may compile and compose his prayer, as trusting nothing to the Spirit, and yet in the minute of the utterance thereof to God, so quit and renounce all efficacie of premeditation, as consisting onely in the concurrence of Gods Spirit helping his infirmities.

Yea, allow the *Ministers* able strongly to go alone by himself without leaning on the *Ledge* of any premeditate prayer to support him, yet surely he may not onely lawfully,

but laudably degrade himself for the edification of others to use a *set form of prayer*. We know how *Jacob*, able to walk fast himself, confined his feet to the pace of the *Children and Ewes big with young*, Gen. 33. 13. he would not over-drive them. Semblably, a *Minister*, endowed by God with the gift of extempore prayer, may without any shame to himself, and great profit to others, go on *pedetentim* in a *set form*, so to bring up the rear of his most lagging *Auditors* to go along with him, the more knowingly from the beginning, and close their *Amen* with him the more chearfully in the end of his prayer.

2. *Cavil*. It is not a prayer of it self, but onely a pattern, or draught by which other prayers are to be made, & therefore S. *Mat.* saith; *After this manner therefore pray ye.*

It is both a pattern for prayer, and a prayer in it self to all purposes and intents. The *Standard-Bushel*, which commonly is chained up in the Market place, is not onely a *Bushel* to measure *Bushels* by, (all which ought to be adequate to the content thereof) but also a *Bushel* to measure grain by, *it may chance of Wheat, or of some other grain*: so this of our Saviour his prescribing, is nevertheless a compleat and perfect prayer in it self, although also it be a Model, Type or Copy, according to which for the essentials we ought to conform all our supplications.

Third *Cavil*. I should be ashamed to set down as so weak and simple, save that some in our dayes, who pretend to judgement, put it in not onely to swell a number; but lay much stress on the strength thereof; namely, that *Christ made it in his minority*, before he was arrived at his full perfection.

I answer, as the folly of God is observed by the Apostle wiser than the wisdom of man, and the weakness of God stronger then the strength of man: so may I say, that the *minority* of *Christ* was more than the *majority*, his *nonage* than the *full age*, his *youth* than the *maturity* of mankind. Besides, *Christ* was, Luke 3. 21, *about thirty years of age* when he was baptised, the prime conceived of mans life, after which generally they impair rather than improve.

Yea, besides the Original stock of perfection brought into the World at his birth, he had already received a grand accession of the holy Spirit at his baptism.

Fourth Cavil. There is nothing of a *Saviour* in this prayer. It is but a *legal Old Testament prayer*, whereas we are to ask all things *in the name of Jesus*, no mention thereof herein. As therefore some *Jews* have a diminutive opinion of the *book of Esther*, because the word *Jehova* is not to be found in all the extent thereof, on the same account we may justly ground an undervaluation of this prayer, wherein the name of *Jesus* doth not appear, which alone is so of the *Quorum* in all supplications, that without it they cannot be presumed acceptable in the *Court of Heaven*.

*Ans.* The name of *Jesus*, though not literally, yet virtually and effectually is to be found in this prayer. One cannot stir a step therein, but in the very Porch of this prayer, and at the very Threshold of this Porch he meets with *Jesus a Saviour*, in those words *our Father*. For fain would I know who wrought, and brought this great and good alteration that God is beheld by us under so comfortable a notion. How came in the *Kindred*, whence sprang this our filial relation. Man at his last parting with God, when expelled *Paradise*, left him his *adversary*, his *enemy*, his *enraged Judge*, whilest he himself was looked on as an *offendor* and *Malefactor*. Whereas now all things are become new. Such who parted in anger, meet in love, of *Foes* are become *Friends*; Yea, *Father* and *Sons*. *Our Father*.

Now none effected this change save *Jesus Christ* by his mercifull Mediation. Is not the hand of our Saviour clean through this prayer? Wherefore as some *Physicians* give not in their receipts the bulk and mass of Herbs and Drugs, but onely their Spirits, or their infusions, which, though not so great in quantity, are easier in the taking, and stronger in the working: so in this prayer, though neither the name of *Jesus*, *Messiah*, or *Christ*, is therein used, yet the powerfull influence of both, and soveraign effect is obvious to every judicious eye, causing our confident and familiar addressees to God, under the relation of a Father.

Fifth Cavil. The prayer is too short, it is not comprehensive enough of all mens necessities, which ought to be represented therein. It is too narrow as not adequate to the emergencies of all occasions. The *Merchant* wanteth a clause therein for prosperous Gales to drive his Ship to a safe Haven and gainfull market. The *Souldier* wants a clause to cover his head from danger, and crown it with victory in the *day of battel*. The *Husband man* discovereth a defect, because no expresse therein for seasonable weather. The *unmarried* want a Petition for loving *Husbands* & dutifull *Wives*, and the *married* for the continuance of the goodness, or amendment of the badness of those to whom they are coupled.

*Ans.* First in general. Whereas some finde fault with the shortness of the prayer, know, length of prayer is made a crime in Scripture, but never the brevity thereof charged on any as a guilt, *Matth. 23. 14. Woe unto you Scribes and Pharisees Hypocrites, for you devour Widows houses, and for a pretence make long prayers.* Neither length nor shortness is any whit considerable to the acceptableness thereof, but the *thickness* of a prayer, when it is not empty and hollow within, but well filled with Faith in the heart and middle thereof.

One bought a *Map* of the whole world, and being himself an *Athenian*, Cavilled at the *Map* as imperfect and defective, meerly because his own house in *Athens* was not presented therein. Whereas the whole draught being not above a yard square, it fell to the proportion of all *Europe* not to be a full foot. All *Greece* not to be a full span, *Attica* to be but a little spot, and *Athens* to be a very speck therein, so impossible was it that his invisible house should appear. As his causeless Cavil betrayed him ignorant in Geography, so their exception discovereth their weakness in Divinity, who expect a prayer to particularize every mans necessities. What was said by the way of Hyperbole of our Saviour, that if all things which he did and spake were written, the World were not able to contain them, may it not be literally spoken here, *the World*, that is, none of the men therein could contain so voluminous a prayer, descending to the

*minutes* of all mens wilhes and wants. No memory so tenacious as to retain it, no voice so strong as to pronounce it.

Now although the particulars of every mans wants, neither are nor can be exprest in this, or any other prayer ; Yet here we find their total sum cast up and couched under general terms. For when it is said, *give us this day our daily bread.*

Herein the *Souldier* is remembred, who prayeth for all things necessary for his condition, when, saying, *give us this day our daily bread.* Except it be so, that being guilty to himself that he is rather a *plunderer* than a *fighter*, more maintaining his livelyhood by violence than valour, rapine than conquest, he conceiveth himself excluded, who cannot truly call it *our daily bread*, as conscious it is none of *his*, but snatch'd from the true owners thereof.

The *Husband-man* in this Petition prayeth for all things, which may tend and conduce to the feasonable fruits of the earth : A snowy *January*, frosty *February*, dry *March*, showry *April*, cold and windy *May*, moist and fair *June*, hot and dry *July*, fair and sunny *August*, &c. For how easily can God destroy in one unfeasonable *Moneth* in *Harvest*, what the concurrence of many foregoing *Moneths* hath hopefully advanced.

In a word, let not the shortness of this prayer (which being consistant with so much clearness is a principal honour thereof) be charged upon it for a defect. Consider how it was intended for old folk who were *past their memories*, for young Children who as yet are not come to their memories, for simple folk who never had, nor will have memories.

Last Cavil. This Prayer hath notoriously been abused by the *Papists* to *Superstition*, and therefore the more surely to avoid offence, the use thereof may safely be waved and declined.

*Answw.* It is confessed, that this most excellent Prayer hath been unworthily abused by the *Romish Church*.

First, by locking it up in the Latine tongue, whereof the generalitie of their *Laytie* is ignorant, praying, as S. *Peter* spake at *Christ* his *transfiguration*, Luke 9. 33. *Not knowing what they said.*

Secondly, Because it hath been abused in *Spels* and *Exorcisms*, to the great dishonor of God, and advantage of *Satan*.

Thirdly, Because wronged with needles and impertinent repetitions of their *Beads*, till their tenth *bead* become a *Decurion*, and the same ten times told over, a *Centurion* in their mumbled and multiplied *Devotions*.

Here is it worth our observation, that the *Lords prayer* is abused by that very sin, for the rectifying and reforming whereof, it was originally by our Saviour instituted and intended. *Matth. 6. 7. But when you pray, use not vain repetitions as the Heathen do, for they think they shall be heard for their much speaking.* Now to repress former, and prevent future *tautologies*, was one principal end for which this prayer was appointed. *Matth. 6. 9. After this manner therefore pray.* Therefore, that is that you may not run on the rock of frivolous repetitions, use this prayer so free from *Battologies*, that excepting some necessarie Pronouns of *Our* and *Us*, the same word recurrerth not twice in the whole extent thereof.

Yet see, I say, how the *Papists* abuse the same by repetitions. Doth it not argue a very foul stomach, when the *Physick* intending to correct and remove the *vicious humours*, is turned against the true nature thereof to increase the disease of the *Patient*, and how doth it speak the malignitie of the Popish practice, abusing this prayer to end with repetitions, designed originally to prevent that ill custome.

However, though it cannot be denied, that the *Papists* have shamefully abused this prayer, it followeth not, but that Christians may retain the true use thereof. They must *καθαίρειν* purge away Popish superstitions from the same, but may not on that pretence *λίφειν* utterly take it away and expel it out of their publick or private devotions.

*First Use.* It serveth to confute those, who over-esteem the *Lords prayer*.

*Quest.* Is this possible, are men capable of excess in this kinde of giving too much reverence or respect to this prayer, or any other part and portion of Gods word. Surely if it be an errour, it is one on the right hand, rather to be pitied and pardoned, than publickly reproved.

I confesse an utter impossibility of overprizing any part of Gods word, but men may be immoderate & unadvised in their undiscreeet manifesting & declaring of their esteeme of the *Lords prayer*, who in some sence may be said to over-value it, though in fine, and effect it doth prove an undervaluation thereof.

Such therefore are faultie in undiscreeet expreffion of their respect to the Lords Prayer, who confine all persons, at all times to that alone, not allowing them libertie to make use of other forms, as occasion shall require. Where we may observe, That the Apostles of Christ in the *Acts*, and elsewhere, on the emergencies of fundrie matters which called for their prayers, expressed themselves in other language, accommodated to the occasion, and waved these very words of our Saviours prescription, as too general, and not coming up close enough to their urgent necessities. Wherefore, though we will not say of the Lords Prayer, *none but it*, I may say as *David* did of *Goliath's sword*, *None is like unto it*. Though it be not to be used *Exclusively* to shut out all other, yet is it *Eminently* to be preferred before the rest.

I will add one thing more, What metals soever the ring of thy devotions be made of, the Lords Prayer is a good *Diamond* to close and conclude with, of what wood soever the *shaft of the darts* of thy prayers doth consist, the Lords Prayer is the best *sharp Pile to pierce heaven*, and to be put on at the end of thy own devotions.

Greater is the folly of such people, who in a manner Idolatrize to the very words and syllables of the Lords Prayer, as if men were so strictly tied up thereunto, as not to recede one tittle from the same. Whereas we may perceive some small difference in the two forms presented in *S. Matthew* and *S. Luke's Gospel*. The variation of one, and transposition of two or three words, not to add, that the Doxologie inserted in the one is omitted in the other, as if purposely done to confute and discompose the superstition of such who stick in such syllabical curiosities.

Truly I am afraid, if some might have had their wills, Christian libertie might have been much prejudiced by the

obtrusion of this prayer alone upon their practice, and dare boldly say, that some mens too much crying up of the necessitie of this prayer at all times hath occasioned others out of their *spirit of opposition*, a mischief which mortal frailtie is much subject (especially in *controvertial days*, and in the frowardness of the aged world) too much to flight, neglect, and under-value the same.

For where the former humour of over-prising this prayer hath infected their *hundreds*, the latter of under-esteeming the same hath infected their *thousands*; who in their uncivil, not to say profane expressions, have vented much contempt of this holy & heavenly prayer & pattern thereof.

And here let me safely expresse what I fear may be the true cause thereof, and let such, who are faulty therein make a scrutiny in their own consciences, whether I speak not too much truth in this point. Are they not out of charity with the Lords Prayer, because there is so much charity in the Lords Prayer? There is one Petition therein, which if they leave out *they make the Prayer lame, and if they put it in they make themselves liars*. Namely, *and forgive us our trespasses as we forgive them that trespass against us*; doth not their revengefull and vindicative hearts harbour so much malice against their adversaries, that they are loath to forgive them, and desire forgiveness from God, on the condition that they forgive others? now, though I will not positively affirm the same, yet because it carrieth with it a great probability, Ministers may be jealous of their people with a godly jealousie, as they may be jealous over their own hearts; and if their conscience acquit them on this enquiry, happy are they, and no hurt is done by this causeless suspicion.

To conclude, Parents of Children, and especially Mothers, may take notice, that their little ones in saying the Lords Prayer are generally out at this Petition. And forgive us our Trespasses as we forgive them that Trespass against us. Not one little Child of ten sayeth it a right, and in the right place; some pass over and wholly omit it, some transpose it, very few truly pronounce it, whereof this the reason, Trespasses once and again in this Petition, is as bad as a *Shiboleth* to try the lisping tongue of a Child, there



being a conflux of several Consonants, & some *hard sounded* therein, so that it poseth all the *offices of speech* in a Childs mouth distinctly to utter the same.

Let not Parents be angry with their Children for not speaking it, but with themselves for not practicing it, they beat their Children for not saying it, God may justly beat them for not doing it. I confels such forgiveness *goeth against flesh and bloud*, but flesh and bloud shall never enter into the Kingdom of Heaven, we must be acted with higher principles, if we hope to come thither, whither the mercie of God bring us through the merits of *Jesus Christ*.

*Amen.*

FINIS.



Life out of Death.

A

SERMON

Preached at

CHELSEY,

ON

The recovery of an honourable Person.

---

By *Thomas Fuller*, B. D.

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Printed for *John Williams*, at the *Crown*  
in *St. Pauls Church-yard*. 1655.

[“ Che cosa è uomo ? L'uomo è rosa mattutina, peregrino e viandante e servo morte : la rosa mattutina sull' aurora s'apre, è fresca e bella ; poi, come il sole la scaldà un poco, subito cade e seccasi. Così è l'uomo un poco di tempo chiaro e fresco, e una febbre viene e hallo morto ; è peregrino della sua patria del cielo, e qui è forestiero ; servo de' morti s'intende, perochè l'uomo ignora si ricompera della morte. Va l'uomo a dormire, peròche se non dormisse morebbe ; levasi dal letto, e vestesi perchè non gli faccia freddo, per paura della morte ; va a desinare, per mangiare, acciò che viva, per paura della morte : bee perchè ha seté per paura della morte : e così dell' altre cose.” — *Franco Sacchetti*, 1335-1410.

*The sunlight streamed through windows rich and bright,  
And bathed the pulpit in a golden flood,  
Wherein the preacher, pale, and sad of face,  
Stood as the Baptist stood in Jordan's stream.*

“ What,” said the preacher, “ then is mortal man,  
And unto what shall we compare his life ?  
He is but as the rose of morning prime—  
But as a trav'ler on a pilgrimage—  
Through all his life he is the Slave of Death.  
When morning dawns the rose is fresh and fair,  
But droops and dies beneath the sun's hot rays ;  
So man is full of health and full of pride,  
The Fever comes and carries him to Death.  
A pilgrim and a stranger here he is,  
A wand'rer from his heavenly fatherland.  
The Slave of Death he is, and does not know  
A ransom from the fear of Pain and Death ;  
He sleeps—for if he slept not he would die.  
He rises from his bed and clothes himself,  
And guards himself from cold—for fear of Death ;  
He eats that he may live—for fear of Death ;  
He drinks to quench his thirst—for fear of Death ;  
And lives his life in fear—the Slave of Death.”

*The sunlight streamed through windows rich and bright,  
And bathed the pulpit in a golden flood,  
Wherein the preacher, pale, and sad of face,  
Stood as the Baptist stood in Jordan's stream.*

*Papers of the Manchester Literary Club, 1890.]*



## [Introduction.



THIS sermon of FULLER's was intended, or at all events made, to serve a double purpose. Although not printed till 1655, it was first preached on the occasion of the recovery of the Countess of RUTLAND from her confinement in 1652, when MARY, the youngest of her eleven children, was born. FRANCES Countess of RUTLAND was a daughter of Sir EDWARD MONTAGU, the first Lord MONTAGU. Her husband, JOHN MANNERS, DOROTHY VERNON's grandson, was born in 1604, married in 1628, and succeeded to the title in 1641. In the Civil Wars the Earl was discreet, and took no active part on either side, though no doubt his sympathies, and those of his wife, were with the Royalists. LILLY says that the Countess forced FULLER to take the Covenant. This mistake, or more probably misrepresentation, is dealt with in BAILEY's *Life of Fuller* (p. 272,) which contains also many other references to these noble patrons. FULLER's *Cause and Cure of a Wounded Conscience* was dedicated to her. The Countess died May 19, 1671, and the Earl Sept. 29, 1679. Lady MARY MANNERS, on whose birth the sermon was first preached, died at the age of 12, in 1667 (COLLINS' *Peerage*, vol. i. p. 479). It was again preached at Chelsea, when the aged Sir JOHN D'ANVERS became convalescent after a long and dangerous sickness. The thanksgiving service was held at Chelsea Church. Many particulars of the career and character of Sir JOHN D'ANVERS the Regicide will be found in the Introduction to the Sermon of Assurance (vol. i. pp. 464-466).

FULLER's position in regard to D'ANVERS is not quite clear, for although he appears to have had an annual allowance from the old knight, he was not apparently his chaplain, but rather a welcome guest, who combined the qualities of the divine and the friend. In the discourse, FULLER pays a tribute to the attentions of Lady D'ANVERS—she was his third wife, and had previously been his housekeeper—and the skill of the physician, who is supposed to have been Dr. HAMEY, of Chelsea (of whom there is mention in the Hist. MSS. Comm. 6th Report, pp. 393-394). Three months after Sir JOHN's recovery his son HENRY died, two weeks before he had attained his twenty-first year. FULLER is said by AUBREY to have preached a funeral sermon for this young man of great promise, called away at an age so untimely, but if so it has escaped the researches

of subsequent inquirers. Sir JOHN did not long survive his son, but died in April, 1655, either on the 16th or the 20th, and was buried at Dauntsey on the 28th. At the Restoration he was attainted, and all his real and personal estates were forfeited. Some of them were granted to CLARENDON, who has left so unfavourable a portrait of the Regicide. There are varying traditions as to the treatment of Sir JOHN D'ANVERS' corpse when the Restoration gave rise to so many ghoul-like proceedings. One story is that his body was exhumed and decapitated; another that the body was secretly removed in order to avoid the indignities that might be offered to it. His only surviving son, JOHN, the issue of the third marriage, vainly endeavoured to obtain restitution of any portion of the estates. None of the great estates of the Regicide are in the possession of his descendants.

It is a curious circumstance that, in 1654, STAFFORD the publisher entered this sermon at Stationers' Hall, although it was not actually published until the following year, and then by his rival WILLIAMS. The sermon is dedicated to ANNE D'ANVERS, the daughter of Sir JOHN by his second wife. She became the heiress of her brother HENRY, and shortly after her father's death became the wife of Sir HENRY LEE, Bart., of Dyttchley. The husband was then eighteen. He was elected M.P. for Malmesbury, and died in March, 1659, and was soon followed by his widow, who died in child-bed of her second daughter, in July of the same year. Her eldest daughter became Countess of ABINGDON, whose descendants have alienated the possessions of the family which they derived from ANNE D'ANVERS. Of her virtues FULLER has left a glowing panegyric in the dedication. She was the first unmarried lady to whom he had inscribed a book. He also remembers her in his *Church History*, by the dedication of Book ix. section iii. in the following terms:—"MADAM,—Let not your maiden modesty be betrayed by a blush, seeing yourself here left alone furrounded by masculine Dedications. It will keep you in countenance, if reflecting your eye either on the first page of this book or side columns of this page, where you shall find the queen of virgins [*i.e.*, Queen Elizabeth] in the front thereof, whose reign in this body is described; indeed, a portion thereof being designed to your brother, (now glorious faint,) falls of course to you, with his goods and chattels, as his sole executrix. If any Latin letters occur in this section, I doubt not but God will seasonably provide you with such a comfort, who, amongst his many other virtues, will change you to a happy wife, and translate them to your understanding." The last phrase is no doubt a humorous allusion to Sir HENRY LEE, who, at the time of FULLER's frequent visits to Chelsea and close intimacy with the family, must have been known as the suitor of Mistress ANNE.

The British Museum copy of *Life out of Death* is dated in MS., Oct. 23, no doubt the date of publication. It was also issued with *The Triple Reconciler*, and a copy of it, so bound up, in Mr. BAILEY's collection, was without the dedication.

The sermon itself is an interesting contribution to practical divinity, and contains at least two passages (on consumption and the toothache) which are highly characteristic of the author. A.]



T O T H E  
Virtuous and worthy Gentle-

woman, *M<sup>rs</sup> ANNE DANVERS*,

all increase of grace and happiness.

**Y***ou are the first Virgin of your sex (and probably may be the last) to whom my pen hath addressed it self by way of Dedication, and indeed you may challenge a just interest in this Sermon.*

*First you heard it preached with that exemplarie attention you always use in Gods house. Secondly, you shared deeply in the welcome occasion thereof, the recoverie of your worthy Father. Thirdly, I am confident you have digested it in your meditations, and will bring forth the fruits thereof in your godly life.*

*Remember your Name importeth Grace in the language of Israel, and Scripture affordeth you two worthy Namesakes, one the Mother of a Prophet, the other her self a Prophetess: The former frequently repaired to the Tabernacle, the latter never went out of the Temple. The assiduitie of your dayly Devotion to God, Dutifulness to your Parents, and general Goodness to all, raiseth me to a great assurance you will imitate such worthy Presidents.*

*Dr. Alexander Nowel, when taxed by some Courtiers for flattering Queen Elisabeth in his Preaching, was wont to*

*plead for himself he had no other way to instruct the Queen what she should be, but by commending her.*

*In like manner, I pray interpret my praising of you, a teaching of you; suffer not the brand of falsehood to fall upon my Credit. Yea, I am sure you will endeavor to justify and exceed this your Character here presented; for the performance whereof, you shall never want the prayers of him who is an Indebted Servant to the root and branches of your Honorable Extraction,*

THOMAS FULLER.





## *Life out of Death.*

I S A I A H 38. 9.

*The writing of Hezekiah King of Juda, when he had bin sick, and was recovered of his sicknesse.*

**I**N the first verse of this Chapter, *Isaiab* is dispatched to King *Hezekiah*, with a sad message, which he thus expresth in these short, but sharp words. *Thus saith the Lord. Set thy house in order, for thou shalt die and not live.*

At the hearing hereat, see the demeanour of King *Hezekiah*. *He turned his face to the wall and prayed unto the Lord.*

O the difference betwixt Hypocrites and Gods servants in their devotions : the former desire *Mat. 6. 5.* to pray in the *corners of the streets*, that is (as the Greek word importeth) in the meeting where two streets decuss or thwart one another, where foure Angles come together, so that the hypocrite hath in effect the advantage of foure streets, (two going one way, and two another), to be seen of men, and hard is his happ, if he prove invibile to have none take notice of his Religion.

Clean contrary *Hezekiah* turneth his face to the wall, none but God and himself shall be witnessse of what is transacted betwixt them, no attendance standing by shall pry into his behaviour, if any posture or passage lesse courtly chance to fall from him in the height of his passion, only God shall see it, who will pity and pardon it.



Here is hearty prayer. *Remember now O Lord I beseech thee, how I have walked before thee in truth, and with a perfect heart, & have done that which is good in thy sight.*

How is the same thing not the same thing, when spoken by two several men? Had that proud Pharisee in St. *Lukes* Gospel, for whose pride the whole Temple was not large enough, except he jostled the poor Publican, had he who in his Confession acknowledged all his own virtues, and the Publicans faults : I say, had he uttered these words of *Hezekiah*, he might justly have been conceived therein, to favourably of the leaven of the Pharisees spiritual pride and hypocrisie : whereas our *Hezekiah* pronouncing these words, not self-praying, but self-purging in the sincerity of his heart, from an upright soul to an all seeing God, they repented not of pride, but whole humility, and were acceptable in the eyes of Heaven.

*And Hezekiah wept sore.*

Strange, what made him take on so bitterly at the tidings of death. I had thought he would have embraced both message and Messenger, if not for their own, for their senders sake, I had thought he would have rewarded him that brought him the first newes of his desired dissolution. Was not *Hezekiah* assured that the setting of his Sun here in a mortal life, should be the rising thereof in a blessed immortality. How ill then doth those teares become those cheeks, those sobs and sighes, that heart, those moans and complaints, that tongue, wherein rather we should have expected smiles and joyful acclamations.

*Ans.* Double the reason of *Hezekiahs* grief. First, because though he was a good man, yet he was a man, and therefore we wonder if unwilling to die, our souls and bodies have bin loving playmates for many yeers together, and loath to depart, will be their tune at their separation. Many through pain may be discontented to live, though notwithstanding to die, such a love of life is naturally implanted in every man.

Secondly, *Hezekiah* was unwilling to die, because as yet issueless. He had no Son to succeed him in the Throne.

We all know what a great curse barrenness was amongst the Children of *Israel*, though under the Gospel the malediction is so farre removed, that wombs which bear not, and paps which suckled not, are pronounced blessed in time of persecution. But besides, the general desire of Children, common to all Jews. A greater longing for issue might be allowed to *Hezekiah*, because descended from *David*. He stood in fair probability to have the Messiah, according to the flesh spring from his loyns, the greatest outward happiness (and which might be improved to spiritual comfort) that humanity in that age was capable of, besides dying without an Heire, a door was open to ambitious competitors to pretend to the Crown. So that the Land might be rent a funder by civil warres betwixt several claims and titles about succession.

Now that *Hezekiah* hitherto was without a Child plainly appeareth by the age of *Manasseth* his eldest Sonne, 2 *Chron.* 33. 1. *Manasseth was twelve years old when he began to reign.* Seeing therefore God after this time added 15. yeers to *Hezekiahs* life, by computation it plainly appeareth, that *Manasseth* was born three yeers after *Hazekiabs* recovery, and so he childlesse at this present time.

Well the Prophet *Isaiah* is sent with a welcom Counter Message, that *Hezekiahs* prayer was heard, and a longer lease of life indulged unto him, confirmed with miracle from Heaven of the going back of the Sun.

*Hezekiah* thus restored to health, thought it was too low and little thanks, onely to speak thanks, *Litera scripta manet*, whereas words quickly vanish away, and therefore for the better perpetuation, confirmation, and propagation of the memory of his recovery to make it the longer, the broader, the deeper to all posterity, he entereth the same upon record, and putteth it on the Kalender of eternity. *The writing of Hezekiah King of Judah, when he had been sick, and was recovered of his sickness.*

The words present us with *Hezekiah* in a double condition, *Hezekiab sick*, *Hezekiah sound*, *Hezekiah dying*, *Hezekiah living*. We will follow the method of the Text, and begin with his first and worst estate, *Hezekiab sick*.

Before I go further, I am encountered with a shrewd objection, and have no minde to meddle with it, but it will meddle with me, so importunate the nature thereof, and that is this. Doth not this argue some mutability in God to recede from his former, and take up a new resolution? are not those Princes or States branded with levity and inconstancy, who in one breath order and disorder, act and repeal unconsfistent with themselves in their proceedings? and doth not this at least fix some asperſion of fickleneſs on that infinite power, *with whom there is no ſhadow of change?* Firſt, to conclude *Hezekiahs* death, then to iſſue out a Command to the contrary for his longer life.

I could answer, *let not your eye be evil, becauſe God is good.* Let not his extraordinary mercies make us queſtion and quarrel at his proceedings. If any Prince or State make a perfective alteration to the beſt, by pittying and pardoning the condemned: ſuch a commendable change makes them not unlike themſelves, but moſt like him who is the beſt of beings, God himſelf in my Text, turning *Hezekiahs* doleful meſſage of death into comfort and conſolation by reverſing thereof.

But more plainly two answers may be ſhaped, this objection and it ſhall be left to the Readers. Chriſtian liberty which to prefer, or if he pleaſe to twiſt them both together. Firſt, when God ſaid in his meſſage of *Hezekiah*, *thou ſhalt die and not live*, the meaning is, Thy diſeaſe whereof now thou lieſt ſick, is deadly and mortal in the very nature thereof; as if he had ſaid, *Hezekiab* I acquaint thee with the true ſtate and condition of thy body, deceive not thy ſelfe by expecting life through any natural means: ſuch is the malignity of thy preſent malady, it is peſtiferous and deadly in it ſelfe (and indeed ſome take it to be the plague fore) place therefore no confidence in phyſick or attendance, thereby to recover thy health, which if poſſible no other way then immediate miracle from Heaven.

Others diſtinguiſh betwixt Gods comminatory and definitive ſentence; A definitive ſentence is abſolute like the Acts of the *Medes* and *Perſians*, admitting of no revocation; but a comminatory of no threatning ſentence done in *Terrorem*,

alwayes carrieth with it a clause or condition of revocation, in case a juſt cauſe thereof appear to divine providence in the interval, betwixt the pronouncing and executing of the ſentence. This clause is not alwayes expreſt, but ſometimes concealed in Gods boſome, like that threatning *Jonah* 3. 4. *Yet forty dayes, and Niniveh ſhall be overthrowen.* Alwayes provided, if in that ſpace they compound not with God by unfained repentance, parallel whereunto was this decree in the Text, including upon *Hezekiahs* petitioning, a reverſion thereof without the leaſt aſperſion of levity on divine immutability.

The main Doctrin in the Text is this, *Neither grace nor greatneſſe can priviledge any from ſickneſſe, and by conſequence, from death.* *Hezekiah* had a double Title to make him ſickneſſe-free, death-proof. Firſt, he was one of ſignall ſanctity, *à non ſicut.*, like unto him was none before him, neither afterwards aroſe there any in *Iſrael* like unto him. Secondly, he was a King, had his piety improved by power. Yet ſickneſſe was no whit afraid of the greatneſſe of his Porter, of the grimneſſe of his Guard, at the gallantry of his Pentioners, at the greatneſſe, at the goodneſſe of his Perſon ; but boldly ſeized upon him, whereof this the Reaſon, the Statute of death is above the prerogative Royall. *It is appointed of all men once to die.*

Seeing then it were madneſſe in meaner perſons, to flatter themſelves with hopes of conſtant health and life. Here let us lay down ſome Rules, how perſons ſhould demean themſelves in the time of ſickneſſe, providing to entertain what is impoſſible to avoid. Theſe leſſons muſt be learned now, and practiſed hereafter. Sickneſſe is a time to ſuffer, not to do in ; Patients are like Bees in winter, no flying abroad to finde freſh flowers, either they muſt ſtarve, or live on that ſtock of honey which they have provided in the ſummer time. Let us not have our Oyl to buy, when we ſhould have it to burn ; but treaſure up good counſels whiſt we are at eaſe and health, to be put in uſe when Gods priſoners on our beds of ſickneſſe. And firſt I lay down this propoſition.

It is lawful for a ſick perſon to deſire longer life, if in a

right manner, and to a good end. Right manner ; namely, if conditionally, submitting himself to Gods will and pleasure. Christ hath taught us this peece of spiritual manners, *Mat. 26. 39. Neverthelesse, not as I will, but as thou wilt.* The Text is a good end. Not to act over again your youthful vanities, and to be more perfect criticks in unlawful pleasure then we have been before ; but for one of these foure following ends.

*First, to get a greater stock of grace and assurance of salvation:* to obtain livelier faith, quicker hope, hotter charity, clearer knowledge, stronger patience, longer perseverance.

Secondly, as to receive more grace from God. So to return more thanks to him by serving him in our vocation. Now the more eminent a mans calling is in Church or Commonwealth, the more may he justifie his importunity with God for longer life, that he may be more effectually serviceable in his place. O may the Magistrate say, spare a little, that I may recover my strength, that I may once again go up upon the bench to cheek vice, and countenance vertue, and rescue the poor from the pawes of the oppressor. Once again may the Minister say, let me go up into the Pulpit, that I may propagate thy truth, and suppress the spawning errors, and spreading vices of our age.

Know also, that this Argument for longer life, may properly and pathetically be pressed on God, from them who by their own pains and parents cost, have furnished themselves for abilities in Church or State, and being young, have not yet had the opportunity to vent them for Gods glory, and the good of their Country ; such I say, may zealously petition God, that their Sun may not set before it be fully risen, nor their streame dammed up as it were in the Fountain ; but as they have brewed and prepared, so they may broach and set forth their indowments and acquired accomplishments, to the glory of God, and good of his Saints and Servants.

Here it will not be amisse, to inquire into the meaning of *Dauids* words, when desiring longer life, *shall the dust praise thee O Lord?* whereof under correction, I humbly conceive this, the natural sence whilest a man is alive, not onely his

foul but his dust prayseth God, I mean his body made thereof, concurrcth in divine service, and hath together with his soul a competent share in Gods worship. His eyes lifted up, his hands held up his knees bowed, his tongue moved, his moyety of dust hath its counterpart in the praying of God ; but in a dead man, his soul indeed prayseth God in Heaven, but his dust (till glorified and united after the Resurrection) hath no portion at all praying God. *David* therefore alledgeth this as an Argument to be continued in the Land of the living, *shall the dust prayse thee O Lord*, that Gods service might still be preserved so in him, that his body might not be altogether uselesse, as in dead folke, but have a portion of praying of God, conjoynd with his soul (as the opposite part of the Quire) in lauding the Lord.

Thirdly, a sick man may desire longer life, to see an establishment in the Church of God, of these fluctuating times, to behold the same fixed to his honour, and the advantage of true Religion.

Lastly, He may desire life to see the posterity which God hath given him breed, and brought up in holy nurture and instruction, and provided for in outward maintenance, not to be left to the charity of the world, which waxeth cold in this age ; but chiefly that their souls may be ballasted with saving knowledge, *not to be carried away with every winde of Doctrine*, whilst they are catechized in the fundamentalls of Religion.

But as these Reasons may justly make one desirous to live, so ought they not to prevail so far as to make any overfond thereof. If therefore thou perceivest in thy selfe, that death hath seized thee, let not the foresaid Reasons breed in thee an unwillingness to depart, seeing they may be *unreasoned* again, I mean so far satisfied, as to make thee submit willingly to be disposed of by Gods pleasure.

First, thou wouldest willingly live to get more grace, but let this comfort thee, that little grace thou hast, if true and sincere, shall through Gods goodness be accepted to thy salvation, whereof if thou hast no assurance (as many Servants of God have not) yet a casting of thy selfe on Christ will without that assurance, though not so comfortably, yet as certainly carry thy soul to Heaven.

Secondly, thou wouldest live longer to do God more service in thy Calling ; but if thou perceivest the day of thy dissolution to approach, know thou hast done all that God hath designed to be performed by thee. The witnesses *when they had finished their Testimony, Rev. 11. 7. then the Beasts out of the bottomless pit made warre against them, overcame and killed them.* Whilest any part, portion, parcel, or particle of their testimony was unfinished, were it to the least *jota* thereof, they were unconquerable by death, and secure from the darts thereof. Know in like manner whilest thou hast any thing to do, thou shalt not die, and if death seizeth on thee, it is an evident signe thou hast finished what God intended to be acted by thee in this world.

Venerable Bede had almost finished the translation of the Gospel of St. *John* into *English*, when he fswounded away, which his *Secretary* seeing, who wrote for him (as *Baruch* for *Jeremiah*) cryed out, O master, there wanteth yet two or three verses to be translated, hereat the old man revived, recruited his spirits, & mustered in all the force of his minde together, held out to the finishing of the same, and so expired. Assure thy selfe, thou shalt in like manner be immortal so long as there remaineth any part of thy Testimony unperformed by thee.

Thirdly, thou wouldest live to see a happy establishment of all differences in Church and State : yet be not dejected if death prevent thy beholding thereof ; but be assured, all things at last shall conclude to Gods honour, and the good of the Church. What if thou be like those Patriarchs, *Heb. 11. 39. These all having obtained a good report through faith, received not the promise.* Though thou seest not this particular promise performed, it will be no prejudice to thy happinesse ; but breath out thy soul in certain expectation thereof, and earnest praying for the same. Nor let old *Borzillai* be so envious, if superannuated himself, *2 Sam. 37.* to see such things in his age, I say, let him not repine at *Cbimham* his Sonne to behold them, yea let us be so far from grudging our posterity their enjoying of that which is denyed to us, that let us rather enjoyn them to rejoyce a double share at the performance thereof one in their own

capacity, the other as Heirs of their Fathers hopes and expectations now brought to passe.

Lastly, let not thy desire to provide for thy Children make thee impatient to die, but bequeath them to his providence who bestowed them upon thee : if thou canst say with *Jacob*, *Gen. 33. 5. they are the Children which God hath graciously given thee.* And canst cleare thy conscience that thou hast done thy duty whilst living : in their education, doubt not but God in due time will answer thy desires in the rest.

Come we now to lay down some motives to patience, and O that it were as easie to practise them as to preach them ; How facile is it for us here by Gods goodnesse in perfect health, magisterially to dictate to others what they should do ; but God knoweth how hard we should finde it to practise these precepts if in sicknesse our selves. Truly, as careful Mothers and Nurses taste themselves first what they give to their Children, that it may not be too hot to burn their mouthes. So we Ministers ought to try upon our own selves, those Doctrines which we impose on others, which should make us more to sympathise with the weaknesse of our people, if our consciences accuse us that we finde them too hot for our own mouthes, which notwithstanding we will thrust down the throats of others. In all humility therefore, and selfe conscioufness of our own infirmities, we commend to sick people these following motives to patience.

First, know that thy soul carrieth in it the seeds of all sins, and therefore thy body hath in it the seeds of all sicknesses. If therefore thy pain be not so great as humane nature is capable of. If thy disease be not so acute as some have been visited with, let this move thee to patience, that thou art not tortured to that extremity which some have endured. The disease of *Illiac passion* in the height thereof, when the excrements of the body are countermanded an unnatural way, is conceived one of the highest pains : therefore termed *Miserere mei Deus*, Lord have mercy upon me : the Lord keep us and all good People, in the happy ignorance of that pain, and let this increase both our patience under, and our thankfulness to God, that it is mercy that that intollerable torture is not inflicted upon us.



Secondly, consider that thy disease is far gentler and painless than what thou hast deserved, what is thy disease, a Consumption? Indeed a certain messenger of death; but know that of all the Bayliffs, sent to arrest us for the debt of nature, none useth his prisoners with more civility and courtesie than the Consumption, though too often an ill-use is made thereof, for the prisoners to flatter themselves into a possibility of an escape; but what a Consumption hast thou deserved: *Correct us O Lord, and yet in thy judgement, not in thy fury, lest we be consumed and brought to nothing.* A Consumption of annihilation is our desert:

What is thy disease, the Tooth-ach? indeed a grievous one of all that are not mortall; but blessed be God, it hath raised many from their beds, it hath sent few to their graves, often hindered sleep, seldom caused death; but know, if we had our due, it is not the *aking of the teeth, but gnashing of the teeth which we deserve.* It is a *burning Fever*? know that Hell-fire is the just reward of our sins, and all is mercy which is on the side thereof.

Third motive to patience. Consider, that which thou indurest, is nothing to that which Christ hath indured for thee. Is thy taste taken away from thee, so that thy pallat taketh no pleasure in what thou drinkest? yea, any liquor is so far from pleasing thy Gust, it is nauseous and offensive unto thee; what is that to the bitter portion of vinegar and gall which Christ tasted of for thy sake, *Mat. 26. 34.* yet made no mouths or wrie faces thereat. Dost thou swim in a bath of thy own sweat, in the sharpnesse of thy fits, so that thou art odious unto thy selfe; what is this to the sweat of our Saviour in his agony, *Luke 22. 44.* when sweat as it were *drops of blood fell from him* so violent, that invisable contusion, and we see the stripes, though behold not the hand that strick him.

So much for *Hezekiah* sick, come we now to consider *Hezekiab* sound in a more welcome condition. And here two things I shall commend to the consideration of those whom God hath restored from their beds of sicknesse, whereof the first.

1. Carefully perform those promises which thou didst

make to God in the time of thy affliction, excellent the behaviour of the Marriners, *Jonah* 1. 15, 16. *and the Sea ceased from her raging, then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vowes.* Then when the Sea ceased, here is the wonder, what more usual then for Seamen to storm in a calm, and to be calm in a storm, had they made vowes in the midst of the tempest, the matter had not been great, such Religion might be accounted but a *fit of the winde*, and the effect of foule weather; but now when the tempest was overpast, tranquillity on the Sea, serenity in the air, then to make vowes is worthy of our observation, and worthy of our imitation. One vow made and kept after the tempest, is worth a thousand promised in the same. Now the storm of sicknesse is allayed in thy body, now make vowes, now keep those which thou madest before, and it will be acceptable to God.

Secondly, *mistake not thy reprieve for a pardon.* Our English plain Proverb saith, *The Pitcher goeth not so often to the Fountain, but it is broken at last.* Let no Criticks condemn this for a homely expresseion, finding it a Scripture phrase used by *Solomon* in his description of old age and death, *Eccles.* 12. 6. *before the Pitcher be broken at the Fountain.* Expounded by some to be the liver, wherein the blood, lifes liquor, is contained, remember thy selfe to be but a pitcher of frail and feeble constitution.

Yet is there difference, even amongst Pitchers, whereof some last longer then others. First, that Pitcher that is made of stiffe and tough Clay, not of bad and brittle, and well baked in the Oven, is the strongest, and will abide most knocks before broken. Secondly, that Pitcher which is charily kept, and seldom used, put as we say to no streffe, may be of longer continuance, however, neither the firm matter, nor found baking, nor chary keeping thereof, can advance the Pitcher into a Marble Urn, or pot of brasse, but the fragility thereof still remaineth, and it is but a Pitcher at the best.

Some men as succeed to strong bodies from their nativity, not enervated with hereditary diseases (the badges of their Parents intemperance) are Pitchers of the firmest Clay, and

best making, such as improve this their temper with temperance, not exposing themselves by exorbitant courses and casualties, are Pitchers charily kept however they still retain their breakableness, and can never alter their property into a firmer consistence; and therefore let none recovering from sickness misinterpret their reprieve for a pardon.

There is a Person honourably extracted, present in this place, to whom I may joyfully and comfortably say (as *Nathan* to *David* in a different case) *Thou art the man*. God hath dealt with him as with *Hezekiah*, and hath made his recovery a comment upon my Text, so that this day *this Scripture is fulfilled in our eares*, who heare and behold it, and I hope in his heart, who is thankfully sensible thereof, he was visited with a long and dangerous sickness, meeting with his declined age past possibility of recovery in the expectation of his nearest friends, had this Shepherd bin smitten, how soon had the sheep of his relations, and many of us who taste of his bounty, bin scattered abroad; but blessed be God, who hath restored him far above our hopes, and according to our desires; yet in the recovery of *Hezekiab*, meanes according to Gods Command, did concur with miracle, the receipt of a Figge was prescribed by God, which by his blessing performed the cure; so here God hath crowned the endeavors of a most loving and careful consort, and the directions of a most able and knowing Physitian, as instrumental to the accomplishing of this his great mercy, to this his revived Servant, who here tendereth the first fruits of his Resurrection to God in his Church, to receive the Eucharist, that is, the thanksgiving: as for all other mercies in Christ bestowed upon him; so for this the last and freshest in his memory conferred on him, *who hath bin sick, and is recovered of his sickness*. Amen.

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FINIS.

A  
COLLECTION  
OF  
SERMONS.

- { 1. *The best Employment.*  
2. *A Gift for God alone.*  
3. *The true Penitent.*  
4. *The best Act of Oblivion.*

Together with  
*NOTES* upon JONAH.

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*By Thomas Fuller.*

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Mat. 13. 52.

*An housholder bringeth forth out of his treasure things new and old.*

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L O N D O N,

Printed for *John Stafford*, and are to be sold at  
the sign of the George neer Fleet-bridge.

1656.

## [Introduction.



FULLER held successively two City lectureships, first that of St. Clements, and then that of St. Bride's. The parochial documents were lost in the Great Fire, but it must have been in 1655, or earlier, that he held the appointment. One memorial of this successful Thursday Lecture is *A Collection of Sermons* printed for JOHN STAFFORD, and dated on the general title-page 1656. It contains *The Best Employment*, 1656; *A Gift for God alone*, 1655; *The True Penitent*, 1655; *The Best Act of Oblivion*, 1655; and *Notes upon Jonah*, 1656. It was entered by STAFFORD at Stationers' Hall, Jan. 23, 1655-6. Notwithstanding the varying dates, the signatures indicate that the four sermons were printed at the same time. There are copies in which *The Best Employment* and the *Notes* are dated 1657, and possibly these title-pages were reprinted to harmonize with the date of the general title. The present reprint is from one so dated. In some copies STAFFORD's device appears on p. 30 of *The Best Act* as well as on p. 43 of *Jonah*. Some copies have the *Abel Redivivus* portrait, but whether inserted, or originally so issued, may be doubtful. There are many minute points of difficulty in the FULLER bibliography, but they are perhaps not important.

Contrary to his usual custom, FULLER is content with a single dedication for the whole of the varied contents of this volume. The dedication is, however, one of some biographical interest, as it shows the good terms which subsisted between the preacher and his "worthy friends of St. Bridget's (commonly Bride's) Parish in London." SPENCER has preserved a fragment of a sermon preached in the church on the proposal to allow the Jews to settle again in England. Three more St. Bride's Sermons are appended to *The Best Name on Earth*, and three more were either never printed or have been thumbed out of existence, or are hidden away in unknown pamphlet heaps on dusty library shelves. The texts of the three that are lost were Eccles. vii. 10; Matt. x. 8; 2 Peter i. 10. The last, Mr. BAILEY thinks, was perhaps intended for a new edition of *The Sermon of Assurance*, published by WILLIAMS in 1647. *A Gift for God* is on the duty of each man to give his heart to the Creator. *The True Penitent* is a discourse on Repentance, based upon the narrative of the weeping of Peter. The fourth sermon, *The Best Act of Oblivion*, deals with the sins of youth. The *Notes on Jonah* are less finished than many of FULLER's works, but contain passages that bear the marks of his strong individuality and freshness of style. They are evidently jottings for pulpit use, perhaps begun with the hope or intention of expanding them into a regular commentary. They are reprinted in Tegg's edition of *The Comment on Ruth*, 1868.

# THE BEST EMPLOYMENT.

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Mat. 15. 30.

*And great multitudes came unto him, having with them those that were lame, blinde, dumb, maimed, and many others, and cast them down at Jesus feet, and he healed them.*

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*By Thomas Fuller.*

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LONDON,  
Printed for *John Stafford* in George-yard  
neer Fleet-bridge. 1657.

## [Introduction.]



**T**HE *Best Employment* is a sermon on Acts x. 38, "Who went about doing of good." The character of the Centurion gives the preacher a fair opportunity of saying a word in favour of the military profession as one not inconsistent with Christian virtue. He has also a characteristic rebuke of "planetical" preachers, who were not to be restrained to one parish, but must spread their talents over a whole province or principality.

A.]



*To my worthy friends of S. Bridgets  
(commonly Brides) Parish in  
London.*

The Bleffings of this and  
a better life.

**A**cob, when sending his Son into *Ægypt*, advised them to carry <sup>1</sup> to the Governour thereof, (their unknown Brother) a *Present, a little balme, and a little honey, spices, and myrrhe, nutts, and almonds.* Herein both the *quality* and *quantity* of the *guift* is considerable :

The *Quality* : alas ! look on them in themselves, and they were but mean. *Ægypt* (to give it it's due) excelled *Palestine* in many Commodities which were better to barter with forraigne Nations, as wicked men in all Ages surpasse the servants of GOD in outward accommodations.

The *Quantity*, but a little of each. To carry much would have been but the more burthen to their cattle which carried it, and perchance lesse acceptable to him that received it.

However, one thing much commended this present, because (as the Text saith) they were *the best fruits of the Land* ; and no rationall person can expect *better* than what is *best*. Some conformity there is betwixt their *Present*, &

<sup>1</sup> Gen. 43. v. 11.



this my *Dedication* ; none is more sensible than my self of the meannesse thereof : Besides *Zoar*, is it not a little one ? yet is it the *best* that my barren condition can for the present afford, on which account I comfortably presume it will be as kindly taken as it is cordially tendred.

All I will adde is this ; The *Holy Spirit* compareth good Councell<sup>1</sup> *nailes fastned*. In prosecution of which Metaphor, I hope that these *nailes* which were *entred* into your *hearts* at the *preaching* of them, shall now be *rivettted* into them by the *printing* thereof ; which is the hearty desire of

*Your servant  
in Jesus Christ,*

THO : FULLER.

<sup>1</sup> Ecclef. 12. v. 11.





ACT. 10. 38.

*Who went about doing of good.*

1. **T**He Text is parcell of that heavenly Sermon S. Peter preached at the conversion of the Centurion, and it is worth our inquiry into the Character of that Convert. Know then three Essentials did constitute a Centurion. 1. He must be a *Souldier*. 2. The Captain of an hundred men (whence his name Centurion.) 3. He must be a Gentile by extraction. For at this time the Rom. Emperour had took the Militia out of the hands of the Jewes, who politiquely would not trust that peevish & rebellious people with the sword in their hands, insomuch that there was a Castle, *Acts* 22. 24. which overawed the Temple.

2. Now it is generally complained of *Souldiers*, that they are cruell, and (*Luke* 3. 4.) too prone to *do violence*. It is charged on *officers*, that they are *proud* and *insolent* in improving their places, and *Gentiles* are accused of *ignorance* towards God, and wickednesse in their conversations. All which observations are crossed in the *Centurion* in my Text.

3. Instead of taking away, and invading the Propriety of others, He, ver. 2. parted with what was his own in much almes to the poore. Instead of being proud towards others, in much humility he macerated himself with fasting (v. 30.) Instead of being guilty of Ignorance and Profanenesse, he feared God with all his house. Let none hereafter envy this *Centurion* the height of his place, or repine at his power, ruling over a *hundred*, seeing he was a man of a *thousand*.

4. Let not any look on the Military profession, as on such a *Gentile*, out of which no *Prophet*; as on such a *Nazareth*, out of which no *Good* can arise. Let them not conceive the principles of fearing of God, and fighting with Men so opposite, that they cannot meet in the same person. Seeing on enquiry it will appeare, that all the *Centurions* in the New Testament were either *good* men, or lesse bad than many of more peaceful professions.

1. *The faithful Centurion* (Mat. 8.) preferred for the same by our Saviour above those in *Israel*.

2. *The Centurion glorifying God, and justifying Christ at his Passion*: Luke 23. 47. *Certainly this was a righteous man.*

3. *The just Centurion*, who rescued S. Paul (*Acts*, 22. 26.) from scourging, because a Roman.

4. *The serviceable Centurion*, who at S. Paul's entreaty conveyed the young man to a Captaine, whereby the Apostle escaped the conspiracy of his enemies.

5. *The civill Centurion*, who kept S. Paul, *Acts* 24. 23. forbidding none to minister unto him.

6. *Julius the courteous Centurion*, who saved S. Paul at his shipwrecke, *Acts* 27. 42. when the Souldiers had a desire to kill him.

But beyond all, and above all, the *Centurion* in this chapter, whose piety may be a perfect pattern for all Christians to imitate.

5. *Obj.* If this *Centurion* was already so good, what needed S. Peter to be sent to him for his further conversion? What was this but *actum agere*, to do what was done before, seeing no further addition or accession could be made to his goodnesse, which already was so compleat in the kind and degrees thereof.

6. *I answer*, The *Centurion* was already in the state of Grace, but on the principles of a *Jewish Proselyte*: he looked for salvation by a *Messiah*, as yet to come, and on that account led a pious conversation. Had he died in that state, his soule, no doubt, had been saved with the rest of the godly Jewes before Christ: But better things were provided for this *Centurion*, God had stored up more kindly mercies

for him to receive ; *Peter* is sent to inform of *Christ* come and to clear his implicate into a distinct faith.

7. To this purpose the Apostle acquainteth him in his Sermon with the person and practises of our Saviour, though certainly the *breviate* onely, and *chief heads*, and not all his discourse at large, is opened by *S. Luke*, and my text is a principall part of our Christ his compleat character, *Who went about doing of good.*

8. Observe in the words, First, Christs Humility, *He went.* Secondly, His Industry. No small way, but *About.*

Thirdly, His Charity. *Doing of good.*

First, Humility, *He went*, and that *pedes ambulavit*, he constantly footed it. Indeed he was brought from *Nazareth*, the place of his Conception, to *Bethlehem*, where he was born, in the womb of his Mother, and when forced to *flie* (before he could *go*) into *Egypt*, probably was carried in the armes of his parents, otherwise he alwaies travailed on foot, one time excepted, when not so much out of Majesty as Mysterie, not so much to ease himselfe, as perform the prophetically prediction. He (*Mat. 2.*) rode alternately on the Ass, and the Ass Colt, otherwise, alwaies, (such his humility) *he went.*

9. Secondly, His Industry, *About.* But here it will be demanded, whether this did not something trespassse on our Saviours gravity, and that staidnesse which he used in other actions. Did not this favour something of an erratical and circumfraneous motion? Sure it was contrary to the counsell he gave his Disciples, *Into what town or city ye enter, there abide*, *Mat 10. 11.* *Goe not from house to house*, *Luke 10. 2.* Had not therefore our Saviour, in like manner, better have fixed himselfe in one place, than thus to wander up and down when he *went about*?

10. I answer, three satisfactory reasons may be rendered of our Saviours frequent removals, though the first so sufficient in its self, it will give a discharge to the other two, as added onely for Ornament, not Necessity : 1. Therefore our Saviour went about *per force*, because he had no certain habitation of his own, therein constantly to *recide*, but was faine to make use of the houses of his friends therein to abide.

*Mat. 8. 20. The foxes have holes, and the birds of the aire have nests, but the son of man hath not wher to laye his head.*

11. By the way let me bespeak the thankfulnessse of many persons (whom I behold in this Auditory) to whom God hath not onely given *Agurs* with, *Prov. 30.* to be fed with food convenient for them, but also so large estates, that they have plenty of Places, exchange of Houses, variety of Habitations; How ought such to lay out their soules in thankfulness to God ! it faring in this point farre better with them, than with our Saviour himself, who for want of a dwelling, was faine to *go about*.

12. Secondly, Our Saviour went about, so the better to decline and escape the malice of those who sought after his life. Any man can at a near distance hit a *dead mark*, whilst he must be a good marksman indeed who can hit a *flying Fowle*. Christ therefore was alwaies in motion, that he might not give a steddy aim to his enemy's malice. When *Herod* the Fox designed his death in *Galilee*, then he took his private progresse into *Judea*, and when those in *Judea* projected to murder him, he made his secret return into *Galilee*, or else retreated (*John 11. 54.*) to a City called *Ephraim*, in the wildernesse, and continued there.

13. He was unfit to be a Saviour of mankinde, who would not by all prudentiall wayes be a Saver of himself. Though he would not *decline* death when his hour was come, he would not *court* it before that time, he would *lay* his life down, not *throw* it down, patiently *give* himself, not wilfully *cast* himself away for mankinde. Otherwise, if he had refused to embrace all lawful wayes of self-preservation, untill his appointed time was come, he had died a Malefactor, not *made* by God a *sin* for us, but being a *sinner* of himself, no better than *Felo de se*, guilty of his own destruction.

14. Thirdly, Christ went about, so the more conveniently to disperse and dispence his doctrine and miracles, that the more people might enjoy the benefit thereof. If the Sun should alwaies stand still in one place, that part of the earth would be *fryed*, and the rest *frozen*, that would be parched with heat, and the rest pinched with cold; wherefore the providence of Nature hath so ordered and disposed it, that the

Sun shall take his circuit through the Zodiack, that so his light and heat may be communicated to the more Countreys. Christ in like manner, that Sun of Righteousnesse, *Mal.* 4. 2. arising with healing in his wings, made his motion through the *twelve Signes*, I mean the twelve Tribes of *Israel*, that so the more places might participate of his Prefence, Preaching, and Miracles.

14. Passe we now from his *Humility* to his *Charity*, *Went about doing of good*, and that in several considerations,

in respect of {  
 All times.  
 All places.  
 All persons.

In endeavouring whereof may my weak endeavours, and your intentions, as well as we may observe our Saviours motion, and *go about* after him. *Sequiturque Patrem non passibus æquis*, and though in circular motions it matters not where we begin, so be it we continue moving, till we returne where we began; yet for methods sake we will first handle the first point, in respect of all times.

16. Let us take notice of a Diurnall, or daies work of our Saviour, He was no large *lier on bed*, but a *timely riser* about his *fathers work*, *John* 8. 2. *And early in the morning he came again into the Temple*. As he rose early, he went late to bed, especially on the Sabbath day, the day of his greatest employment: for when he had wearied himself all the day long with preaching his Word, at night when his work was ended, his work was new begun. People then pressing upon him afresh (forbidden before by the superstitious Pharisees) to be healed by him. As he rose earely and went late to bed, so all the day long was he busied in doing of good.

17. If any time of the day may seem to be privileged from Employment, and exempted from Industry, sure it is, the *time of Refection*, when Men in midst of the *Terme* of all their worke, may and must make a *Vacation* to themselves, the better to refresh their hungry and weary bodies therein. But even at those times, was *Christ* intentive in doing of good. True it is, it was *meat and drinke* unto him, to doe his

Fathers work [*Iohn* 4. 32.] So zealous in prosecution thereof, that sometimes he fasted from other food. *Mark* 3. 20. *He could not so much as eat bread*, for the crowding of the company about him ; but when Liberty was allowed him to take his repast, he improved his time in doing good, witnesse, his demeanour at the table of the Pharisee, who invited him to dinner, as *Luke* 14. where he received not so much temporall food from the entertainer, as he bestowed Spirituall counsell upon him *verse* 12. *Then said he also to them that bad him, &c.* He put forth a parable to them that were bidden, *verse* 7. and upon the occasion of these words, *Blessed is he that shall eat bread in the Kingdome of God*, uttered by a fellow guest, he put forth a most heavenly Parable.

18. One demanded how a Man might make himselfe welcome at a Feast ? to whom it was answered, *ne sis, ἀσύμφολος* come not thither without paying thy shot, lest otherwise he be beheld as a clogge, or burden to the company. Another answered much to the same effect, *Sit not there as a stone upon a stoele*, that is, contribute, if not money, yet mirth to the company, bring some ingratiating quality with thee, that may make thee acceptable to thy fellow guests. Sure I am our Saviour was not indebted to the company where he dined, bringing with him, though no carnall mirth, which ends in sadnesse, yet spiritual joy, contained in that holy counsel which he so freely bestowed.

19. Secondly, In respect of all places, He did good wherefoever he came, at *Nazareth*, where he was conceived, *Bethleem*, where was born, *Jordan*, where he was baptised, *Galilee*, where he conversed, *Gethsemani*, where he was betrayed, *Galbatha*, where he was condemned, *Golgatha*, where he was crucified, and which was the more to their sinne and shame, such places which did partake most of his corporall presence, did reap the lesse benefit by his spiritual preaching, witnesse *Bethsaida*, *Corazin*,. and *Capernaum*.

20. Thirdly, In respect of all persons, 1. to those that were above him in a civill respect, namely, to *Cæsar*, and his Officers, not onely preaching of Obedience, and payment of Tribute to the Emperour, but also putting himself to the expence of a Miracle, (*Matthew*. 17. 27.) rather than *Cæsar*

should have his *Toll-mony* unpaid. 2. To such as were beneath him, as poorer than himselfe, because not having so good friends to relieve them. Thus though he himselfe held all that he had in *Frank-Almonage*, and lived on the *poore mans box*, beholden to the charity of *Joanna, Susanna*, and other his good *Benefactors* for his Maintenance, yet *of a little, he gave a little*, it being his constant custome (especially about the good time of the *Passover*) to dispence his almes to the poore. Otherwise when he said to *Iudas* (John 13. 27.) *That thou dost, do quickly*. The rest of the Disciples could not so quickly have commented on his words: that he desired him, the *bag-bearer*, to give something to the poore; had not the same been conformable to Christs common practise on such occasions, He did good to those about him, his Disciples, to those beside him, the ordinary Jews, to those against them, the very Souldiers sent to attack him, witnesse curing of *Malchus* his eare, stricken off by *Peter*.

21. But I meet with a double objection against Christs going about to do general good; the one being a sin of *omission*, the other of *commission*, charged on his account: I begin with the first, which thus may be urged against him, He who hath *ability* and *opportunity* to do right, and omitteth the same, is guilty of doing wrong, or the pretermittting of a benefit in such a case, is the committing of an injury. Now our Saviour was solemnly requested and pressed (*Luke* 12. 13.) to divide their Inheritance betwixt the two brethren, & yet he declined the doing of so acceptable an office, and gave the Petitioner unto him in that kinde, a flat deniall.

22. I answer, Both persons interested in the Divident of the land, did not sue unto him, but so that it was onely a *single motion*, not the *joynt petition* of both Brethren interested therein. 2. Christ, a *seacher of hearts*, might discover in him, who made the motion, a *covetous inclination*, and perchance a *litigious disposition*, not to stand to any agreement. Lastly, and chiefly, he had no calling to meddle therein, being a private person, and captious people *lay at the catch* on any shadow of a fault to accuse him, for invading the office of a Magistrate.



23. It is confessed, it is an honourable work to accommodate differences according to our Saviours own principles, *Blessed are the peacemakers*, especially to compremize discord betwixt so neer relations, as two Brethren. Hereby, haply, our Saviour might have prevented long and tedious suits, saved them the expenses of a costly prosecution in Law, and which was more, might have suppressed many uncharitable Animosities, and quenched heartburnings betwixt them. But one thing was wanting, A Commission to intermeddle therein, *A good deed is an ill deed, do by him who hath no calling to do it*, The Courts were open, and Judges therein appointed, to *heare and determine Causes* of this nature. They both, if so disposed, might sue out what was equivalent to our writ of *partition* in our Common Law, to part the Inheritance in equall portions betwixt them, whilst our Saviour justly refused to interpose in the Controversie, made a Mediatour betwixt *God and Man* in matters of higher consequence, but not betwixt *Man and Man* in things of temporall concernments.

24. Such therefore will find themselves much mistaken, who having little *ability*, and no *authority*, adventure on the *Ministeriall functions* to *preach* and *baptize*, conceiving they shall be *justified* and *born* out in the Court of Heaven by the integrity of their *intentions* to employ their parts to Gods glory, whereas more is requisite to the legitimation of a publique act, and making it good, when done by a private person, namely, a lawfull commission to doe it, for want whereof our Saviour abstained to intermeddle as a *Magistrate*, though, he went about doing of good.

25. And here, by the way, let me insert another caution : Our Saviours going about from place to place, not fixed in a certain station, nothing favoureth or befriendeth the practice of such, who refuse to reside on *Parochiall charge*, but must have a whole *Province*, or *Principality* for the circuit of their *planetickall preaching*. These pretend to such prodigious parts, such *Paramount gifts* and *graces*, above the *standard* of other men, (and we must believe they have such signall endowments) *for they say to themselves*, That they conceive it pity such *Talents* should be *buried* in one *Parish*, and such

ample abilities be stifled within the narrowness of one Cure ; and hence it is, these *ambulatory Preachers* remove from place to place, refusing to be settled in a certain habitation : But it is to be feared these men go about, sowing of *Schism*, setting of Errors, and spreading Faction, whilst our *Saviour* went about *doing of good*.

26. The next is a fault of *commission* charged on our *Saviour*, that he went not alwaies about *doing of good*, by his owne confession, *Mat. 10. 34. Think not I am come to send peace on earth ; I came not to send peace, but a sword. For I am come to set a man at variance against his father, &c.* Now such who come to *bring a sword* to any place, surely their *room* is more welcome than their *company*, and it can no way be entitled to be a *good work*, when one (contrary to the *law of nature* it self) shall set variance betwixt so near and dear relations.

27. I answer, Our *Saviours* words, *I come to set a man at variance*, are not so to be understood, as if it were his *principall purpose* and *originall intent*, out of *premeditate plot*, and *set designe* to make these unnaturall differences, but that such sad effects, *de facto*, would come to passe, *per accidens*, through the corruption in mankind : For the *preaching* of the *Gospel* would meet with such opposition in *carnall mindes*, that our *Saviour* infallibly foresaw such *domesticall Antipathies* would inevitably follow the same. Thus, as the *Sun* intended by *nature* to lighten clear eyes, and arising daily for that purpose, yet occasioneth the smarting of such who are *sore*, or *blear-sighted* : So *Christ* being a *Peace-maker* and *Mediatour*, by his *message*, *employment*, and *desire* proved against his own will through mens default, the generall incendiaries in *families*, and by consequence in *Cities*, *Countries*, and *Kingdomes*, though he went about *doing of good*.

28. Two eminent instances may be given of the good our *Saviour* did, First, all his Miracles were *saving Miracles*, which may serve for a *character* to distinguish them from the *Miracles* of his *Apostles* ; St. Paul strikes *seeing Elimas blinde*, *Christ* makes *blind Bartimeus see* ; S. Peter strikes *living Ananias* and *Sapphira dead* . *Christ* makes *dead Girus*

his daughter and *Lazarus* live. But if *Christ* was pleased to manifest himself in a destructive way, no *rational creature* shall be made the object of his anger, but a *Fig-tree* is found out (and that but a barren one) *Mat.* 21. 19. to be cursed; *Hoggs* are found out (and those the *beastliest* of all Beasts) *Mat.* 32. 8. to be drowned, to shew that if *God* in the *vindication* of his own honour, doth deviate from his naturall privity and propensity to mercy, and is necessitated, *se defendendo*, to appear in a revenging way: it is our *barrenesse* in *goodnesse*, and *beastlinesse* in *badnesse*, which inforceth him to what is contrary to his owne inclination.

29. Secondly, we may observe, that some of our *Saviours* miracles were double ones, one growing within another. Thus *Mat.* 9. 19. it was the chief intent of our *Saviour* to raise the daughter of the *Ruler*, when *ὡς ἐν παρόστω*, *obiter*, as in the way thither, he did almost as great a *miracle* in curing her, who was long troubled with an Issue of blood. Thus as cunning *Gardeners*, are said to have a *mysterie*, whereby (by inoculating one *flower* on another) they make them grow double: so our *Saviour* had *Twin-miracles*, and occasionall springing up in the midst of an intentional *miracle*.

30. But here a question may be propounded, not coming within the compasse of those condemned by the *Apostle*, 2 *Tim.* 2. 23. *For foolish and unlearned that do gender strife*; but such the answering whereof may give some *light* to our *heads*, and *heat* to our *hearts* and *affections*.

31. Seeing our *Saviour* was a *Benefactor* generall to all persons and places where he came, how came it to passe that he was not the *minion* of mankind, *deliciæ humani generis*, the *darling of the world*, seeing he deserved no less, by his favours conferred upon it? how came men so generally to hate him, so often to *plot*, and at last to *practise* his destruction?

32. I answer, severall reasons may be rendred, some *nearer*, some more *remote*, why our *Saviour* could never be popular, though no man more merited the same; First, because had he been universally beloved, it would have hindred the grand design of mans salvation, no *Judas* would have been found to betray him, no false *Witnesses* to accuse

him, no *Pilate* to condemn him, no Souldiers to execute him, and therefore of necessity Christ was to incur many mens displeasure.

33. Secondly, he was to have not onely a notionall, but also an experimentall, yea, which was more, a meritorious knowledge of all miseries, to which humanity was subject, of *hunger Mark 11. 12. of thirst, Iohn 4. 9.* long and painfull preaching with little profit, because of peoples unbelief, *wearinesse under paine, and nakednesse upon the Crosse*, as also of the causlesse and undeserved hatred of people from those on whom he had conferred great favours, that so he might the better know to pray for pity, and believe his servants in the same condition.

34. Thirdly, though *our Saviour went about doing of good*, yet some *wicked men* hated him, meerly because they were *wicked men*; there is a generation of people, which drive a trade (whereby they will never grow spiritually rich) of *receiving good, & returning evil*. *David*, as a *Prophet*, yea, a *Type of Christ*, complained of such, *Psal. 35. 12. They rewarded me evil for good, to the spoyling of my soule*. Some men have such foul stomachs, as to turn all *honey into choller*, converting courtesies they have received into anger and malice.

35. Fourthly, *Christ, though generally doing good*, was distasted of many, because the *Doctrines* he delivered, were either *above their understanding*, or *against their humour. and inclination*; it was said of *Titus Vespasian* the Emperour, *Numinem à se dimisit tristem, He sent no man sad away from him*. A happinesse denied to our Saviour himself, for when (*Mat. 19. 22.*) *he advised the young man to sell all that he had and give it to the poore, and come and follow him*; it is said, *he went away sorrowfull, for he had great possessions*.

36. Lastly, *Christ*, though generally ingratiating himself with his *good deeds*, could never arrive to be universally beloved, because he told people of their sins, and foretold them of their sufferings, especially the 23. of *S. Matthew's Gospel*, where he pronounced *eight woes*, and every woe *three fold* (four and twenty in all in effect) against Scribes, and Pharisees and Hypocrites.

37. It is said of *Will: Nassaw, Prince of Orange*, (*Father* to the late *Maurice*) the first Founder under *God*, if the Low-country mens liberty, being a popular *Prince*, courteous in his carriage to the meanest person, that he never put off his hat to a *Peasant*, or *Boar*, but with that gesture the *King of Spain* lost a Subject, and a free Member was gained to the united *Provinces*, how well they will requite his kindnesse to his family, *posterity* will take notice, and *succeeding generations* will observe.

38. But our Saviour never pronounced one of the afore-said woes, but instantly he lost the affections of some, who became his enemies for telling them the truth: Here a *Hypocrite* hated him, there a *Scribe* scorned him; here a *Lawyer* left him, there a *Pharisee* forsook him; and at one time, *Job*. 6. 66. many of his Disciples went back, and walked no more with him.

39. And here it is worth our observation to take notice of the difference between the preaching of *Moses* and our Saviour, the former promised all outward *happinesse* to such as kept *Gods laws*, how they should be, *Deut.* 28. *Blessed in the field*, and *blessed in the city*, *blessed in their body*, and *blessed in their ground*, and *blessed in their cattel*, *blessed in their basket*, and *blessed in their store*, in a word, on condition they would observe *Gods commandments* he preached and promised unto them all external *peace*, *plenty*, and *prosperity*.

40. Our Saviour's Sermons were of a different, yea, contrary nature, as appeareth by that passage, *Mat.* 5. 44. *But I say unto you, love your enemies, blesse them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you:*

- wherein is
1. Supposed, That the servants of God notwithstanding their walking *soberly*, *righteously*, and *godlily*, to the utmost of their endeavours, shall have many enemies, cruers, and persecutors.
  2. Imposed, That *Gospel-principles* oblige such who will be the followers of *Christ*, to *blesse* those who are their most professed *enemies*.

These are two hard sayings together, and is able to bear them severally, & afunder ; this mauled *Christ* his popularity, that notwithstanding all his heavenly Sermons, holy life, and happy miracles, he was hated by carnall men, chiefly on this account, because such as followed his *Doctrines*, must be sure of *persecution* here, and waite for a reward hereafter.

41. Let not the Ministers of the Gospel be disheartned, and discouraged, if with all their painfull preaching, and pious living and courteous, carriage to, and good usage of their people, they can never get, nor gaine their generall good will. The *Disciple* is not greater than his *Master*, nor the *servant* than his *Lord*, let us know to our comfort that *Christ* himself could never be long in peaceable possession of a generall good esteeme, but for the reasons aforefaid, fell into peoples displeasure, though he went about doing of good.

42. Now to make some use of the *Text* in generall, and first, is it so that our *Saviour* went about doing of good ? serveth in this the first place to confute such, who will at all go about, but immure themselves in a *Cloister*, pent within the walls thereof, and then pride themselves in this their will-worship, as the highest and holiest state of perfection, though there they zily wither on the stalk they grew on, without contributing any thing by their paines and parts to the *Church* or *Commonwealth* : May not both Church and State, as their creditors, justly sue them on an Action of Debt, for imbezilling these their part ; or, if you will, ingrossing them to themselves alone, wherein the Communion of Saints doth claime a joynt and publique interest ; sure I am, our *Saviour*, that grand Exemplar of Holinesse, did not confine himself to a Cell, but went about doing of good.

43. Secondly, confuteth such who goe about, but how ? not to do good, but to do mischief, every place they come at faring the worfe for their company : Thus as a *Snail* may be traced by the *slime* she leaveth behinde her, so these men may be tracked withersoever they remove, by the footsteps of their own wickednesse. Here they have a wanton speech, there a drop, an uncharitable passage ; there they scatter a

profane expreffion, they may be followed and found out by their bad words in one place, and worfe works in another; thefe leave *Satan* for their *Sovereigne*, or *chief of their order*, Job 1.7. *Who came from going to and fro in the earth, and from walking up and down in it.* But what to do? The *Apoftle* telleth us, 1 *Pet.* 5. 8. *Walking about seeking whom he may devoure.* Lazineffe is better than fuch labour, idleneffe than fuch employment, *to go about doing of evil.*

44. Thirdly, it confuteth fuch, who (to give them their due) *do fome good*, and *go doing of fome good*, but they *go not about*, their motion is circular, but femicircular at the beft, they are onely beneficial to fome of their own gang, of their own party, of their own faction, their goodneffe is not generall and univerfall, to all the true and proper objects thereof.

45. What faith *S. Paul* Gal. 6. 10. *As we have therefore opportunities, let us doe good to all men, efpecially to them who are of the houfhould of faith;* thofe indeed are to have a *Hanna's* part in our Favour, a *Benjamin's* portion of our Bounty, yet fo, as all in extremity, are the objects of charity, we are to *baulk* none who come in our way, not to fay that fome of plentifull eftates are bound to feek out fuch objects for their liberality.

46. It is obferved, that the difeafe called *S. Anthony's fire*, or the *Cingles*, (because it clippeth and furroundeth the body in a fation of a girdle) is never mortall, till it wholly compaffeth the waft, both fides of the inflammation meeting together; but on the contrary, Charity is never Sovereign effectually, and cordiall to purpofe, untill it finifheth its full circuit, and taketh its compleat compaffe, going about to do good.

47. It is an ufe of comfort to the *Saints* and *Servants of God*, confidering that *Chrift* who on *Earth went about doing of good*, now in heaven, *antiquum obtinet, keeps his old wont*, ftill retaineth his former mercifull and bountifull difpofition, he hath not leffe goodneffe, for having more greatneffe, leffe grace for having more glory, yea, rather now he doth greater and better things for us, *because he is gone to the Father*, John 14. 12. Whilft on earth his power was limited and confined,

his lustre was clouded and eclipsed with his humanity, whereas now he is put into a better capacity to expresse himself, and assist us, able to work what we wish, and doe what we desire.

48. But now he doth not *goe about doing of good*, because after his long wearinesse on earth, he is reposed in ease and honour, and fixed at the right hand of his *Father* in *heaven*, yet still in some sence he may be said *to go about doing of good*, such the extensivenesse of his providence, through the whole circle of *Creation*, from *Angels* to *worms*, though the *Master-piece* of his *mercy* is the daily making of intercession to *God* for his *servants*.

49. Some difference there is amongst learned men about the manner of his making intercession, some conceiving it done onely with his mouth, others onely really by vertue of his merit, probably it may be done both waies, the rather because our *Saviour* hath a *tongue* (as also a whole body, but glorified) in *heaven*, and it is not likely, that the mouth w<sup>ch</sup> pleaded for us on earth, is altogether silent for us in *heaven*, but in what manner soever this intercession be made, it is so done, as it makes it both acceptable to *God*, and effectuell for us, by him who now reigneth in glory, and formerly *went about doing of good*. *Amen*.

F I N I S .





[“Blessed are those who die for God,  
And earn the martyr’s crown of light,  
Yet he who lives for God may be  
A greater conqueror in His sight.”

ADELAIDE ANNE PROCTER.]

*A*  
G I F T  
F O R  
G O D A L O N E.

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S. LUKE 10. ver. 27.  
*Thou shalt love the Lord thy God with all  
thy heart, &c.*

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L O N D O N,  
Printed for JOHN STAFFORD, at Fleet-bridge.  
1655.

## [Introduction.



**A** *GIFT for God alone* is a discourse on the text, "My son, give me thy heart" (Prov. xxiii. 26). In the fifth section he refers to a Papal Bull of 1580. The document in which Pius V. proclaimed the excommunication and deposition of ELIZABETH was issued in 1569-70. It is printed in Bishop JEWELL's Works with his answer to it. In 1580 a new interpretation was put upon it. "The great difficulty," observes Mr. FROUDE, "of the English Catholics, which they felt the more keenly because their consciences were aroused, was the Bull or Deposition. They had been absolved from their allegiance. They were themselves implicated in the censures of the Church if they continued to regard ELIZABETH as their sovereign, and the alternative of disloyalty or infidelity had been harshly forced upon them. The Jesuits therefore were commissioned to tell them in the Pope's name that the Bull only remained in force as it regarded the Queen and the heretics, but that it was so construed as not to touch the Catholics. It left them free to profess themselves loyal until circumstances would allow the sentence to be executed" (*History of England: Reign of Elizabeth*, chap. xxviii.). The description of the "wilde Irish" in section 14 is an echo of that given by writers who preceded FULLER, such as ANDREW BIRDE, RICHARD STONYHURST, EDWARD SPENSER, and FYNES MORISON, and whatever foundation it may have had in truth, is evidently a partial and prejudiced testimony. The point raised as to the text of Psalm iv. 8 may be further illustrated by the rendering in the Revised Version,

"Thou hast put gladness in my heart,  
More than *they have* when their corn and their wine is increased."

In this sermon the use of the word *flam* is frequent and characteristic. The word has since become vulgarized, but is used by FLETCHER, SOUTH, and SWIFT. A.]



## *A Gift for God alone.*



PROV. 23. ver. 26.

*My son, give me thy heart.*

**T**Hese words, [*My son,*] are used more than sixteen times in this Book. It is therefore well worth our inquiry, what particular persons *Solomon* designed by that relative compellation.

First, *Negatively* : know that *Rehoboam*, *Solomon's son* begotten by him, (*heir but to two parts of twelve of his Father's Kingdom*, but not to the *hundred part* of his *wisdome*) was not particularly reflected at herein, nor any other of his bodily extraction ; where, by the way, though we read of *Solomon's Wives* and *Concubines*, we can give but a slender account of his *Children*, finding but *one Son*, and *two Daughters*, 1 King. 4. 11, 15. And probably, he was not fruitfull in *issue*, proportionably to his *marriages*.

2. Nor *Positively* : know *Solomon* was but the *instrumentall Pen man*, *Gods Spirit* the *principall Inditor* of this Book. And as our *Saviour* said, *Mat. 12. 50. Whosoever shall doe the will of my Father which is in heaven, the same is my brother, sister, and mother* ; So, whosoever shall *attentively hear*, and *conscionably practise* the *precept* in my *Text*, the same is the *beloved son*, and *dear daughter* therein intended, *My son, give me thy heart.*

3. We will begin with a brief *paraphrase* on each *word*, so to disincumber them from all shew of difficulty, and then

by *Gods assistance* shall raise one *stable Doctrine*, prove and apply it.

4. *Give*] not sell, we ought not to be saleable in *Gods service*, having *mercenary souls*, chiefly aiming at our own interest. Indeed, we may, and must with *Moses*, Heb. 11. 26. *have respect unto the recompense of reward*; we may look to it, and at it, but so as we must look in it, through it, beyond it, above it, labouring to work our hearts to this *high, holy, and heavenly temper*, that were there no *heaven to reward*, nor *hell to punish*, we should serve *God* for himself, whose very work is *wages*. Drive not a *bargain* with him, seek not to *truck*, or *barter*, but freely *give him thy heart*.

5. *Me,*] *God* and none else. Here take notice that the *Pope of Rome*, (as he had often abused *Scripture*, to his own *ambitious* and *covetous* ends) did particularly, profanely misapply these words, and bow them to his own designe; for, about the year of our Lord, one thousand five hundred and eighty, he sent a *Bull* to the *Romane Catholicks*, (as they please to term themselves) the *seal* whereof was surrounded with this *Inscription*, *FILI MI, DA MIHI COR TUUM, ET SUFFICIT*, *My son give me thy heart, and it sufficeth*. The meaning whereof was, that he dispensed with the *English Papists* to come to our *Churches*, be present at *Prayers*, hear *Sermons*, receive *Sacraments* of our *Ministers*, alwaies provided, that there were a *mentall* or *cordiall* reservation of their hearts to embrace *Popery*. In a word, he gave leave for their *hands, eyes, eares, feet, knees, tongues*, to be *Protestants*, so to escape the just *penalty of the Laws*, (which they nicknamed, *persecution*) on condition they would be *Papists in their hearts*, and preserve a place there, for the entertaining of the *Romish superstition*. But know, that our heart is too *big* a *boon*, too *good* and *great* a *gift* to be bestowed on any *Pope*, or *Prince*, or *Creature*, how great, or glorious soever, and onely to be given to *God*.

6. *Thine heart.*] *Thine* : *It ought to be every ones endeavour*, chiefly to give his own heart to *God*: this excludes not a mans giving to *God* the heart of himself divided his wife, the hearts of himself multiplied his children, the hearts of his nearest and dearest relations, and indeed of all he conver-

feth with, by endeavouring to promote and advance *grace* and *goodnesse* in their soules, but a mans principall care in the first place ought to be to give his own heart to *God*, whose example (especially if a person of power and place) will be a good leading cafe to others his inferiours, to follow and imitate the same.

7. Once an eloquent Oratour free onely of words, being otherwise extreamely covetous, made a large and Elegant Oration in *Latine* to perswade other, bountifully to contribute to a proper object of charity, whilst he himself would not part with one penny to that purpose. To whom one of his audience (though far his inferior in eloquence) made this short but sharp returne, *Qui suadet, sua det, Let him who seekes to perswade others, give something of his own.* It is but a meere mockery, and which will never make any impreffion on wise beholders, to move men to doe that, which the motioner refuseth to doe; whereas otherwise, a mans relations will be willinger to give God their, when the leader gives him his heart.

8. Besides there may be some by ends, and *sinister* respects, in mens *authoritative reforming* of others, and enforcing them, (as to outward conformity) to give *God* their hearts, men may get and gaine something by punishing Recufants in that kind, and may also therein satisfie their own revengefull natures, under pretence of reforming the faults of others. Whereas *effectuall-selfe-reformation* is subject to no such suspitions, as proceeding from the *sincerity* of the *soule*, and aiming onely at the *glory of God*.

9. *Heart,*] and why not *Head*, seeing that is far the most noble part of the body, if part be not too meane a terme, to call it by; for let us consider how many offices of the Soule, are kept in the head: there is in the forepart thereof, the seat of the *Common sense*, judging of all objects, brought by the five senses thereunto; there in the *midst* is, what I may call the *Coursters* Office, being the residence of the ever-active, and unwearied *Phanſie*; there in the *hind part*, there is kept, as I may say, the *Remembrancers* Office, where the *Memorie* hath its scituation. Now that these *faculties* are so seated in the *head*, too plainly appears by the sad experience of such,

who having had some violent contusion in those *parts*, are defective in these respective proformances. In a word, seeing the head is the *Throne of Reason*, and the most eminent part of the body ; Why is it not, *give me thy head, rather then give me thy heart ?*

10. I answer, The *heart* here is desired rather than the *Head*, because the *heart gives Law* to all the rest of the *Soul*, out of the abundance wherof, the mouth speaketh, eye seeth, eare heareth, Common-sense Judgeth, Memory remembreth, &c. If one was put to his choise whether he would have a *Palace* or *Castle* in a *City*, (put the case *white Hall* or the *Tower*) surely any discreet person would prefer the latter in his election. For though the *Palace* may be a pleasant place, of greater capacity and receipt with *many Roomes of State*, yet the *Castle* is a *Magazene of Ammunition*, which mastereth the other, and maketh it to attend the pleasure thereof. The *Head* may be compared to the *Palace*, but the *Heart* is the *Castle*, which commandeth it : so that a good *heart* will make a good, [that is, a *gracious*] *head* ; but a good, [that is, a *learned Head*,] cannot make a *gracious heart*.

11. *Question* ; Seeing it is in the power of *God* to take our heart if he pleaseth, without asking our leave ; how cometh it to passe, that here it seemeth to sue for it, [*my Son give me thy heart*] which none can detaine, or withhold from him, if he be minded to take the same.

12. Answer. Even for the same reason for which *S. Paul* would not take *Onesimus* from *Philemon* without his consent. *Philemon*. 13. 14. *whom I would have retained with me, that in thy stead, he might have ministred unto me in the bonds of the Gospel. But without thy mind would I doe nothing, that thy benefit should not be as it were of Necessity, but willingly.* Man after his conversion hath *free will*, being moved with grace, to act in spirituall matters. *John* 8. 36. *If the sun shall make you free, you shall be free indeed, and God loveth a chearfull giver,* 2 *Cor.* 9. 7. *God* therefore expecteth that man should make a free and voluntary tender of his heart unto him, that he should willingly surrender, and resigne his *Soul* to *Gods service*.

13. Come we now to the *maine Doctrine* out of the *Text*, which may thus be propounded.

A heart, presently, perfectly, and finally given to God is a gift, which God himselfe will accept.

I say presently. What faith Solomon, Prov. 3. 28. *Say not unto thy Neighbour, Goe, and come againe, and to morrow I will give, when thou hast it by thee.* I hope we have our hearts by us now we are here assembled in Gods house, or else a soule shame it is to us to bring our *bodies* hither, and leave out *hearts* behinde at home, in our *ships*, or *shops*, or *studies*, or *chambers*, or *counting-houses*. Seeing then we have our hearts here, let us presently give them to God it being unmannerly for us to make him wait and attend our leisure, *Qui cito dat, bis dat, Who giveth soon, giveth twice.* The gift being so mean in it self, let us better it, as much as we may, with the speedy giving thereof.

14. Secondly, *perfectly given* ; We must not with *Ananias* and *Sapphira*, *Acts* 5. 2. Keep back part of our hearts, and present the rest unto God. He is a *jealous God*, who will share with none, but have all, or none : The *wilde Irish* have ever been accounted a barbarous Nation, as for many other brutish customes, so chiefly because *they*, and *their Cattle* lie together in the same room, which is their *hall*, & *kitchen*, and *parlor*, and *chamber*, as also the *kennell* for their *Dogs*, *stable* for their *Horse*, *stie* for their *Swine*, *stall* for their *Kine*, &c. And shall it not be accounted a base and barbarous practise in Christians to lodge God and their *lusts* in the same heart, *Swine* of *Drunkenness*, *Goat* of *wantonness*, *Wolf* of *cruelty*, *Tyger* of *revenge*, &c. No, God will not be so unequally joyned, but give to him thy *whole heart*.

15. Lastly, *finally given* ; After thou hast made a deed of gift to God of thy heart, thou must not make a *resumption* or *revocation* thereof ; to give a thing, and take a thing, is a play too childish for *Children*. We know what *Tragedies* were raised in the family of *Sampson* his father-in-law, *Judg.*

14. 20. *because Sampsons wife was taken from him, and given to his companion.* Then surely God will not hold them *guiltlesse*, who having first given him their hearts, afterwards take them away again, and conferre them upon the world



and wickednesse. 2 Tim. 4. 10. Demas hath forsaken me, having loved this present world, and is departed.

1. Come we now to confute those *flammes*, which the world, the *flesh* and the *Devill*, commonly suggest to men to deter them, or at the least to *detaine* them from giving their hearts to God. Indeed I could give them better termes, as to call them *pleas*, *pretences*, *excuses*; but *flammes* is even good enough to expresse them.

2. First, they alledge for themselves, that in case they should give their hearts to God, they must presently take a finall farwell of all comforts and contentments in this *World*. Hereafter (say they) we must expect to live a dismall, dreary, dolefull, discontented, disconsolate life: no spark of pleasure, mirth, and jollity, but a *lifelesse heartlesse life*, when we have given our hearts unto God.

3. Answer, I know not whether this *flamme* hath more of folly, or falsehood therein. Such needlesse feares and *jealousies* the *Devil* starts in mens apprehensions. The Jewes were afraid in case they did permit our Saviour publickly to preach amongst them, *John* 11. 48. That the *Romanes* would come and take away from them both the place and nation. Whereas indeed it had been the onely way to prevent their invasion, seeing the putting of *Christ* to Death, did not only accelerate, but cause the ruine of their Nation. Thus men suspect that the giving of their hearts to God will marre their mirth, and destroy their delight for the time to come, whereas on the contrary, it is the onely way, for the continuance, increase, and improvement thereof.

4. True it is, it will retrench that *Mock-mirth* which ends in mourning, that joy not to be rejoyced in, it will default those *exorbitances* and *extravagances* of Carnall pleasure, wherein wicked men lay out their soules. But the tree of true joy shall thrive the better for the cutting off of these suckers. Yea, which is more, a soul is utterly unacquainted with *virgin*, *delibated*, and *clarified* joy, untill such time as the heart be given to God, from which moment all true joy beareth the Date thereof.

5. It is worth our observation to mark the difference betwixt the *old Translation* (made according to the *vulgar*

*Latine*) and the *new*, conformed to the *Originall* in the rendring of the *eighth Verse* of the *fourth Psalm*.

## Old Translation.

*Thou haste put gladnesse in my heart : since the time their corne, and wine, and oyle increased.*

## New Translation.

*Thou haste put gladnesse in my heart, more than in the time that their corne, and their wine increased.*

Here we may see that *oyle* (to bring in *three staple Commodities* of the *Land of Canaan*) is inserted in the *Vulgar* without any warrant from the *Originall* ; we cannot but dislike such an *addition*, more than what is warranted in the *Originall* ; otherwise the *Doctrine* had been true in it self, though putting in *honey, balm*, all other commodities which that *Land* did afford. All of these could not equall that gladness of heart, which the *Spirit of God* puts into a *Christians soule*, after his *heart is freely given to Gods service*.

6. The second *flamme* : if we give our hearts to God, we shall want one to discharge our several Relations to our *wives, children, friends, neighbours, and acquaintance*. God will so *ingrosse* and *monopolize* our hearts to himself alone, we shall want the use of them, to all other purposes, and intents, where we stand engaged.

7. Answer. This *flamme* hath as much *folly* and more *malice* than the former. Give thy heart to God, and he will return it unto thee *during thy life*, (and what needeth any longer term?) therewith to discharge thy Relations better than ever before. A heart given to God will rule thy paces unto thy wives bed, to keep thy affections loyall unto her without any wandring. In a word, it is so given to God, that it is still kept to thy selfe, to perform all those offices, which are according to Gods command.

8. Third *flamme*, But my heart is so bad, it is not worthy Gods acceptance, who justly will cast it away, both the gift & giver thereof. All the bad *Epithets* given to a heart in the *Scripture*, center and unite themselves in the mind, yea

concur in the constitution thereof. *An obstinate heart*, Deut. 2. 30. *A froward heart*, Psal. 101. 4. *A proud heart*, Psa. 101. 5. *A perverse heart*, Prov. 12. 8. *A haughty heart*, Prov. 18. 12. *A stout heart*, Esa. 9. 9. *A stony heart*, Ezek. 11. 19. *A hardned heart*, Mar. 8. 17. *A heart slow to believe*, Luke 24. 25. *An uncircumcised heart*, Act. 7. 51. *An impenitent heart*, Rom. 2. 5. And what else soever is found in *Scripture* sounding to the disgrace thereof. If therefore I should give so bad a *heart to God*, he would refuse it, and *returne it to me* in his just displeasure.

9. I answer, if this *flamme* cometh from a *Hypocrite* and *Dissembler* it is utterly unworthy that any answer should be afforded thereunto. But if it come from a *penitent soule*, sadly sensible of its own badness, as in charity we are bound to believe the best, it deserveth a better name then a *flamme*, yea, is a hopefull and happy *symptome* (though of weake) of true grace in the party propounding it. Happy that man, blessed that woman, who from a feeling of their own unworthinesse, make this sincere complaint.

10. Be it known then to their comfort, that if they had a better heart, then this, whereof they complain, and did begrudge and repine to bestow it on *God*, yea, did keep and reserve the same for the service of *Satan*, and their own wicked lusts, then this were in them notorious and unpardonable *Hypocrisie*. But if this (as bad as it is) be the best heart they have, they may, yea must *give it to God*, and from him shall receive the same in a *New edition* bettered and amended. Thy *obstinate heart* shall be made *obedient*; thy *froward heart*, *forward* in *Gods service*; thy *proud heart*, *bumble*; *perverse heart*, *plyable*; *haughty heart*, *submisfe*; *stout heart*, *complying heart*; *stony heart*, *fleshy*; *hardned heart*, *soft*; *heart slow*, *quick to believe*; *uncircumcised heart*, *circumcised*; *impenitent heart*, *repenting*, &c. The onely way to get thy heart reformed, is, to *give it to God*, who will create a new heart in thee, according to *Dauids* desire.

11. Let us instance in three motives to quicken our performance in this duty. The first may be drawne from the dignity of the party desiring it; *God*, who *might command*, seemes in some sort in the *Text* to *request*. These last ten

yeares have made a fad change in many mens conditions. Such who formerly relieved others, have since received reliefe from others. Need hath taught many an ingenuous tongue, a language, wherewith formerly it was unacquainted. It may move a misers heart to pity to heare them beg, (not thorough default of their own) who had a hand and heart to distribute to others. But ought we not to be affected with the motion made in the *Text*, wherein the great *God of Heaven* seemeth in some sort to wave his *Might and Majesty*, and in *Triall* of our *Towardnesse* and *tendernesse*, becomes in the nature of a *Petitioner* unto us, *my Son give me thy heart*, or at least wise, doth onely desire, what he may demand as his due, yea *command* as his right belonging unto him.

12. Second motive may be drawn from the deserts of the Party, *he is worthy* (say the *Pharisees* of the *Centurion* to *Christ*) *For whom thou shouldst do this thing, for he loveth our Nation, and hath built us a Synagogue*, Luke 7. 5. Many and great are the *indearments* and *obligations*, which *God* hath put upon us, *he loadeth us daily with benefits*, Psal. 68. 19. (though we make but light of that load) as appeareth by our constant ingratitude.

13. The last motive may be taken from the danger of denial: for be thou well assured, if thou refuse to *give God thy heart*, it wil not remaine thine long, to thy comfort. If any speciall friend, so *honest*, that he would not deceive thee with false frights, and so *wise* that he could not therewith be deceived by others, should seriously informe thee, that this *Night*, thou should be plundered of a *Jewel* of great value, which thou hast in thy house, & should request it of thee, to *secure it* for thee (in the *best acceptance* of the word) promising safe keeping, and seasonable restoring thereof; Surely, thou shouldst discover little discretion to run the hazard of a *Robbery*, and refuse so faire and civill a motion for thy own advantage. Know in like manner, the *world*, *flesh*, and *Devil*, one or *all* of them, will purloine thy heart from thee, and imbezle it to thy destruction. In prevention whereof, do thou *make a Friend* therewith, and speedily bestow it, where it may be preserved for thee. *Adam* himself, though

armed with *Originall Integrity*, how ill he kept his own heart, we his posterity may sadly bemoan : despaire thou therefore to be the *Treasurer* of thy own heart, thou canst not lock it so fast, but *sin* or *Satan* by *force* or *fraud*, will *command* and *cozen* thee out of the possession of it, if it be not solemnly *given to God himself*.

14. And now, as once the *Eunuch* said to *Philip*, Acts 8. 36. *See here is water, what doth hinder me to be baptized?* so behold here all the requisites to a *deed of gift*, what is it that debarreth us, but that instantly this transaction of our hearts may be compleated? Here we the *Granters* are present, and I charitably presume have our hearts in a *spirituall sense*, here within us; here is *God* the *Grantee*, who hath promised, where two or three are met together in his name, to be in the midst of them; here are *witnesses* enow, seeing he who as party to one deed (wherein himself is concerned) *may be a witnesse* to the *grant of another*, and *legally* attest the *truth* thereof. Nor is there any need of *counsell* of *public Notaries* to draw up and ingrosse an instrument herein, seeing nothing is required to the *giving of the heart* save the *giving of the heart*; the more *simply*, the more *surely* it is performed.

15. O the commendable simplicity of former *Ages*, and their plain *dealings* in *bargains* and *seals*: what their *hearts* thought their *tongues* said; what their *tongues* said their *teeth* seal'd, whose *seals of brickle dought* held better to all *purposes* and *intents* than ours of the most *tenacious wax*: how *many Manours* in those dayes were conveyed in *few words*, *From me and mine, to thee and thine*; where, as now, a *span of ground* can scarce be conveyed under a *span of parchment*, such is the litigiousnesse of *our Age*.

16. But know, in *giving our hearts*, we are to deal with him who is the *searcher* of the hearts, and who hateth all ceremonious complements, preferring *down-right sincerity*. Indeed, if the *head* was to be given, some might conceive it fit and necessary that the *tongue* and *brains* thereof should be employed in making a large and eloquent Oration at such transactions; but the *heart* being now to be given, it may be done with *silence* and *sincerity*, with a serious promise, from

this very moment to consecrate the same totally and finally to *Gods service*.

17. I have read of *Iames the fourth*, King of *Scotland*, that on his death bed he bequeathed his *heart* to the Lord *Douglas*, to carry the same to *Ierusalem*, and to see it buried by the *grave* of our *Saviour*, which the Lord performed accordingly ; and in avowance thereof, the *Honourable Families* of the *Douglasses* at this day, give a *heart proper* in the *Base-point* of the *Shield*.

18. Some will praise the *officiousness* of a *Servant* in doing his *Masters* command, but none can excuse the *superstition* of the *Master*, save onely by charging it on the *erroneous devotion* of those *dark daies* he lived in : but let not us delay it till our death, but in our life-time in the *height* of our *health*, *wealth*, and *prosperity*, let us not *send by others*, but *give our selves*, not our *carnal*, *corporeal heart*, but our *spiritual heart*, (I mean, all the *powers* and *faculties* of our *souls*) not to be interred in the *material grave* of our *Saviour*, but to be buried with him in true *mortification*, which will be truly to *practise* the *precept* given in my Text, *My son, give me thy heart*. Amen.

FINIS.



[“ If I have sinned in act, I may repent ;  
    If I have erred in thought I may disclaim  
    My silent error, and yet feel no shame ;  
But if my soul, big with an ill intent,  
Guilty in will, by fate be innocent,  
    Or being bad yet murmurs at the curse  
    And incapacity of being worse,  
That makes my hungry passion still keep Lent  
In keen expectance of a Carnival,—  
    Where, in all worlds that round the sun revolve  
And shed their influences on this passive ball,  
    Abides a power that can my soul absolve ?  
Could any sin survive and be forgiven,  
One sinful wish would make a hell of heaven.”  
                                    HARTLEY COLERIDGE.]

THE  
TRUE  
PENITENT.

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Prov. 28. 13.

— *He that confesseth and forsaketh his sin,  
shall finde mercy.*

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L O N D O N.

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## [Introduction.



THE *True Penitent* is on the text, "And wept bitterly" (Luke xxii. 61), and deals with the treachery and sorrow of Peter. The fable of the ant laying up grain for the winter and biting off the ends of the corn to prevent their further growth, is to be found in ALDROVANDUS and many other grave authors, but has not been confirmed by the observations of modern science. The subject is discussed at some length in *Notes and Queries* (2 S. xi. 388, 475; 5 S. ii. 494). FULLER has employed the same simile in a somewhat different fashion in his *Holy State*, where he observes, "It is said of the Pismires that to prevent the growing and so the corrupting, of the corn which they hoord up for their winter-store, they bite off both the ends thereof, wherein the generating power of the grain doth consist. Thus when we have committed any sin, we must pray to God so to order it; that the procreation thereof may be destroyed, and that by a true and unfeigned sorrow, we may condemn it to a blessed barrenesse, and there be no more of the breed." SPENCER, who quotes this passage in his *Storehouse*, quotes in the margin TH. MOUFFET as an authority, and he may be the particular naturalist from whom FULLER took his information.

The story that DUNS SCOTUS was buried alive was a matter of controversy in FULLER's age, and gave rise to treatises by MACCAGHWELL and JANSSEN; but the question has not been settled, and it would be difficult now to test such a tradition. The reference to the statement of SPIGELIUS as to the tight swaddling of English children is curious, as FULLER either believes the accusation, or at all events does not take the trouble to deny it. ADRIAN VAN DEN SPIEGHEL was born at Brussels in 1578, and died at Padua in 1625. His book, *De Humani Corporis fabrica* appeared at Venice in 1627. The long passage in which FULLER bewails the condition of the kingdom, and reproves his countrymen, is in that peculiar vein of mingled seriousness and pleasantry which he has so completely made his own. A.]



## *The true Penitent.*



LUKE 22. 61.

*And wept bitterly.*

**T**Wo men doe not more differ one from another, than the felfe-fame man at severall times, differs from himfelfe. Behold a Christian at the High-water-mark, when 'tis Spring-tide of Grace with him, and how full is he fraught with pious Meditations? Good Thoughts, godly Words, gracious Works, fo that one would think he would instantly ftere from Holineffe to Happineffe. (The Top of Grace confines with the Bottom of Glory) and wonders to fee fo much Triumphant Sanctity in a Militant Christian. But now look on the fame Man, at Ebbing Water, when left to himfelfe in the Agony of a Temptation, and how much shall we find him disguised from himfelf? All his former good motions dead and buried, and in their room arifeth another Generation, which never knew *Joseph*. Dismall Thoughts, desperate Words, damnable Deeds, one would feare he would fuddenly fall into the Bottomlefs pit, but one Haires breadth betwixt him and Hell. Wofull the foul who comes fo neere, yet blessed the foule who never comes neerer. We need not go farther for a pregnant proof thereof, than to the Example of *S. Peter*, in this Chapter. How promise-valiant was He, never to

forfake his Maſter? And yet in the time of triall, how baſely did he behave himſelfe? Thus every one can conquer a Temptation, but He who is aſſaulted with it, and when it is brought home to our heart, There is the Man, yea, there is more than the Man, yea, there muſt be a God to aſſiſt the Man, to ſubdue and overcome it.

2. But as the ſickneſſe of *Lazarus*, ſo the finne of Saint *Peter* was not unto death, but for the Glory of God. *Rejoyce not over me, O mine enemy; for though I fall, yet ſhall I riſe againe.* Soone after the Lord look't, the Cock Crew, and the day dawn'd in the heart of Saint *Peter*, out he haſts of the High Priests Hall; Privacy complies beſt with Repentance. No ſuch company for a Penitent, as onely himſelf and his God, and now all alone he gives himſelf over to Lamentation. He ſmote the ſtony Rock alſo, and waters gushed forth; ſo that rivers Ran in deſolate places. *Cephas* a ſtone, *Peter*, a rock, ſmitten with the ſence of his finnes, flowes with plentifull rivers of Sorrow. O Happy day of his Repentance! day, which had a fair afternoon, but a very rainy morning, *And he went out and wept bitterly.*

3. *And wept bitterly.* The Text contains the Cure for the falling ſickneſſe of the Soule, and is ſo ſhort that it needes no diviſion, onely (to avoid confuſion) I will handle it, firſt, in reference to Saint *Peter*, then in application to our ſelves; meane time let none be offended at me, that clean thorough my diſcourſe, I call him S. *Peter*, though then in the miſt of his miſery whom ſome will not ſtyle ſo, though now in the heighth of his happineſſe. Sure their taking of the Saint-ſhip from thoſe in heaven, hath added no more holineſſe to themſelves on earth. But, ſuch Honour have all his Saints, that they are to be mentioned with honour. And ſee the Patent of *Peters* Saint-ſhip penned with his teares in my text, written out ſo much the more fairely, by how much it was the more blurred. *And wept bitterly.*

4. In reference to S. *Peter*, three pertinent Questions muſt be propounded, & answered. The firſt, Why did S. *Peter* take on ſo heavily, ſeeing ſo much may be ſaid for leſſening his fault? and (though not wholly to excuſe) in great degree to extenuate his offence. For firſt, it was but

a fin of Infirmitie, done besides, yea, against his purpose and intention. He did not with a high hand tempt a temptation : but alas ! his Heart was too great for his Heart, his Will to promise too great for his power to perform. Secondly, a forcible Motive moved him thereunto, namely, feare to lose his life. It was not *S. Peter*, but *S. Peters* Passion which denied his Master, or rather, he did but reserve himself to confesse him at a fitter opportunity. Thirdly, As the Spouse in the *Canticles* saith, *I sleep, but my heart waketh* ; So Saint *Peter* might say, *My mouth renounceth my Master, but my minde doth retein him*. The Deniall is but from the teeth outwards, *ore, non corde*. Lastly, the lameness of his Lie may be hidden or helped, by lending it the Charitable Staffe of an equivocation. *Verily I know not the Man*, that is, I know him not with intent to tell you of him ; or I know no such *meer man* as you mean, for my *Master* is both *God and Man*.

5. The Answer to this Objection is easie : For, *S. Peter* did not looke on such Passages, as might lessen his Fault, but onely observed such Circumstances, as tended to the Heightening, Extending, and Aggravating thereof. As for Equivocation, that sluggish Piece of Popery, could not be so early a riser, as to be up to the Church in the twy-light, and first dawning of the Gospel. For first, *S. Peter* did consider, that he was *forewarned*, and therefore should have been forearmed. He could not plead that he was surprized on a sudden, Christ having given him before a Caveat thereof. Secondly, He did it against his free Promise, and flat Protestation ; as if *Childs play*, too mean for men, were good enough for God, fast and loose, bind and break, solemnly say one thing, and presently do another. Thirdly, he did it Thrice : Once may be imputed to Incogitancy, Twice ascribed to Infirmitie, but Thrice is incapable of any charitable Comment. So that Favour it self must be forced to condemn it for a wilful Offence. Lastly, It was not a bare Deniall, but a Deniall imbossed with Oaths, and embroidered with Curses, such is the Concatenation betwixt one Sin and another. The Naturalists report of the Providence of the Pismire, that when she storeth up Grain for the Winter, she biteth off both the

ends of the Corn, thereby to prevent the growing thereof. But if we should be so unhappy as to commit one Sin, O let us with speedy repentance spoile the procreative power thereof, before that One Sin hath begot another: for how quickly did S. *Peter* adde Swearing to Lying, and Curfing to both?

6. Thus the Eares and Eyes of S. *Peter* were onely open to heare and see such matters as most made against him: learn we from him, to measure the dimensions of a sin, and not to listen to what Flesh and Blood may prompt us, for the lessening of our Offences. Mattereth it not then, though we cannot measure the Compass of the Earth, take the Height of the Heavens, if we can, by the *Jacobs Staffe of Gods Word*, take the true *Altitude* of our heynous transgressions: If there be any Circumstances which tend to the extenuating of our Faults, though we should chance to lose them, Gods goodnesse will finde them; and if we should forget them, he would remember them. Let us look seriously on such things as render our faults the foulest; following the Example of S. *Peter* in my Text, Looking upwards, he seeth God threatning, downwards, the Devill insulting within him, his Conscience raging without him, Good men mourning, Bad men mocking, that the first of the Apostles, S. *Peter*, in the Publick't of Places, the High-Priests Hall, before the Prophanest of Persons, the High-Priests Servants, at the Weakest of Motives, the Summons of a Maid, did the worst of Actions, Deny his Master, Once, and not touch'd thereat, Twice, and not troubled thereat, Thrice, but there he stopt, but there he stay'd, but there he stinted: *And he went out and wept bitterly.*

7. The second Question here to be demanded, is this, *Wherein consisted the validity and efficacy of the weeping of S. Peter, that thereby he obtained his Pardon?*

8. To this we answer, First Negatively. The vertue of his Weeping did not consist in his Weeping, for by the bare Deed done, did redound neither Good to him, nor Glory to God. If God be thirsty, he will not tell us, nor drink of the buckets of our teares. For all the Rivers of the Field are his, and so are the Fountaines on a thousand Hills. I

could both sigh and smile at the simplicity of some Pagan People in *America*, who having told a Lie, used to let their tongues bleed in expiation thereof. A good Cure for the Squinancy, but no Satisfaction for Lying. And if not Red teares, then much lesse White teares, are in themselves, any wayes expiatory of the least sin. Now, Positively, Herein was the vertue of St. *Peters* Weeping, which procured his Pardon, that his Weeping was washed in the blood of his Saviour: In vaine had *Peter* wept, had not Christ first bled for *Peter*. Could the eyes of a Penitent vie moisture with the Month of *April*? All were to no purpose, without relating by Faith to Christ; such Prodigall weeping would sooner drown the Sinner, than wash a Sin. It was not the *Water*, but it was that *Sope*, *Malac.* 3, 2. which did *rinse* the soul of S. *Peter*.

9. By the way we must observe, that all people are not bound to weepe for their sinnes, because some cannot, by reason of naturall impediment. There is *genus siccoculum*, people, whose eyes by nature are like the Pit, into which *Joseph* was put, wherein there was no water. Others there be, whose grief is too great to be managed by weeping. And as the teares are even ready to fall out of their eyes, they are countermanded back again with amazement and stupefaction: therefore those Mothers, who want Milk, are not bound to suckle their own Children, but either to bring them up by hand, or to provide a Nurse, for them; so God expects not that those should weep, whose eyes are drie Nurseries, but that some other wayes they expresse their sorrow for their sins. And commonly such people, though they are water-bound, yet will not be wind-bound too, but what they spare in teares, they spend in sighs. Such persons are not to be reproached, but pitied, as lacking an outlet for the exportation of their sorrow; & it is to be feared, that Grief will wrong the Vessell the more, for lacking a vent; a favour which Nature afforded to St. *Peter* in my Text: For *He could go out and weep bitterly*.

10. The third and last Question to be propounded, is this: Suppose S. *Peter* had died suddenly, immediately after his denying of his Master, and just before his Repentance; *What then had become of the soule of S. Peter*?

11. I answer: First, *As is the Mother, so is the Daughter*: an Impossible Supposition hath begot and brought forth an Impossible Conclusion. Suppose that the Sun had been quite put out in the last Eclips, whence then should the torch of the Moon, and the taper of the Starres be lighted? Suppose that *Abraham* had really sacrificed *Isaac*, when he did but offer him, who then had been the Father of *Jacob*? To come closer to the question. It was impossible for *Peter* to die before his Repentance; not but that he was mortall in himself (any Arrow in Deaths Quiver might have wounded him to the heart, a Feaver burn him, a Dropsie drown him, any deadly Disease surprize him) but because his life, as well naturall, as spiritual, was hid with Christ in God, *Col. 3. 3.* whose wisdom, as it had permitted his Fall, so his goodness had decreed his Recovery. The Bones in the blessed body of our Saviour, were *frangibilia*, but not *frangenda*; they were *breakable*, in their own nature, but could never actually be broken, as being secured from all possibility of fracture, by that Prophecy premised, *A bone of him shall not be broken*. In like manner, seeing God had determined the salvation of St. *Peter*; Heaven and Earth might sooner passe away, than he fall finally, in spight of sicknesse, and Death, and Sin, and Satan, and Hell it self, he must rise, he must survive, he must recover. But, not forced with the strength of Supposition, but out of good will, to gratifie ingenious Adversaries, be it granted, that S. *Peter* died suddenly, after his sinne, and before his explicite, actual repentance for this particular fault; yet I say, his soule had gone to Heaven. For, consider first, Though the Boughs of his sinnes spred wide, and Branches sprouted high, yet the Root thereof was but humane Infirmitie, consistent with saving Grace. And though he denied his Master Thrice, yet it was but Once in effect, All in one continued Hot blood, his soule being never cooled, or reinforced with new thoughts. Secondly, He had in him true repentance, *quoad principium gratiæ*, an habitual Repentance, which through Gods Mercy, and Christs Merits, was sufficient for his salvation. If any dissent from me herein, because I make Habitual Repentance, like *Janus*, to look as well forward as backward, effectually for the remission

of future, as well as past-sinnes; let such consider with themselves, First, they cannot, but must die. Secondly, they cannot, but must sin, and it is possible they may suddenly; guilty of sins of infirmity, actually unrepented of. In such a case their judgement will not allow Purgatory: Their will cannot indure Hell, Heaven is the place which they hope and desire to go to, wherefore what favour they expect for themselves, lett them charitably allow to S. *Peter*. But what go we about to do? the Text takes away the subject of the Question, whereof we dispute, *Peter* did revive, and recover, witness his *sighing*, his *sobbing*, his *weeping*, his *wailing* in my Text.

12. The use of this might serve to confute the censoriousnes of many in this Age, who seeing their Brother guilty of a grievous sinne, presently condemn him for A *Reprobate and Castaway*. Thus the Poore mans Soule, cast by his owne sinnes to Hells Brinke, is throwne down by other mens Censures to Hells Bottom. It is reported, of *Iohn Duns Scotus*, the great School-man, that being in a strong fit of an Apoplexy, the standers by conceived him to be dead indeed. Whereupon, out of the cruel kindnesse, and over-officious forwardnesse of his Friends and Kindred, he was buried as yet being alive, and afterwards knockt out his brains against the sides of the Coffin. Thus the precipitate hastines of some censorious people, beholding their brother in a desperate sinne, or deep temptation, bring no Cordials, but call for a Coffin, vote him spiritually dead, and instead of rubbing him, fall a-winding him. They conclude, there is no hope, there is no help, he's past sense, he's past saving, he's gone, he's given over to a reprobate minde, no way with him but one, and that is eternall damnation. Thus they bury mens soules alive, and, (as much as lies in their power) tumble them into the bottomlesse pit; though the best is, such uncharitable carriage more hurteth the Doers than the Sufferers. Whereas men should know, that every wound in the soule, which is *Mortale*, is not *mortiferum*; And that it cometh to pass in the Christian Combate, what often happeneth in Bodily Battels. Fumes Trumpet kills more than the Sword, and many, reported by People to be slain over-night, are found alive in



the morning, though (perchance) forely wounded, or taken Captives. *Sorely wounded!* but so as they may be *cured*. *Take captives!* but so as they may be *freed* by Gods *pardon* on their *repentance*, like S. *Peter* in my Text, who *went out*, &c.

13. So much of the Text, in reference to S. *Peter* : Come we now to the application unto our selves. The Pope pretendeth to be the onely Successor of S. *Peter*, but in this respect we all are his Successors ; we all have followed him, we all have sate in his *Chair*, we all have denied our Master, though not Formally, *totidem verbis*, yet Equivalently, and it is to be feared, some of us Transcendently. There be divers degrees, and different manners of denying Christ ; some deny him Totally, as Apostates ; some Partially, as Prophane people ; some in his Essence, as Atheists ; some in his Deity, as Arians ; some in his Humanity, as Nestorians ; some in his Merits, as some Proud Papiſts ; some in his spirituall Dominion over them, as all Licentious People. *If I be a master, where is my fear? saith the Lord of Hosts: Mal. 1. 6.* so that they who call God Master with their mouths, and do not honour him in their hearts by their lives, doe in effect Deny him, and Un-master him, as much as lieth in their power.

14. Saint *Paul* complaineth, (*Titus 1. last ver.*) of some who profess that they know God, but in works they deny him. And S. *Peter* comes closer (*second Epist. Cap. 2. ver. 1.*) *even denying the Lord that bought them.* And the same reproof is echoed by S. *Jude*, *ver. 4. turning the grace of God into lasciviousnesse, and denying the onely Lord God, and our Lord Jesus Christ.* The best of us all, in some measure, have been guilty hereof, and have abused our Christian Freedome, the more freely to abuse Christ who gave it us. Wherefore, as we have been like S. *Peter* in Sinning, let us be like S. *Peter* in Sorrowing, let us *go out*, not with outward Moving, but inward Mending ; not shifting our Place, but changing our Practise, go out of our Sinnes, goe out of our Selves, go out to our Saviour, go out and *weep bitterly*.

15. Yea, but may some man say, I never could, nor shall

*weep bitterly for my sins.* I am affected for outward afflictions, like *Rahel weeping for her children, and would not be comforted.* If I have a Ship sunk in the Sea, I can almost again drown it in my weeping. But alas ! when I am to sorrow for my Sinnes, no Teares, as Voluntaries, profer themselves to my service. And I have much adoe to Persuade any to bewaile my Wickedness, yea, I have grieved more for one Temporall Crose, than for all the Sinnes I ever Committed : which makes me to feare, that for want of bitter weeping here, I shall go to the place of weeping and wailing hereafter.

16. If any penitent Soule doth stagger with this Objection, let him stay himselfe with these following Meditations. First know, that Sorrow for Sufferings must of necessity be more Violent and Passionate, than our Sorrow for our Sins. First, because it is not only a Pure, Virgin, & Delibated Sorrow, but hath much of the mixture of Impatience, Discontentment, and Rebellion against Divine Providence. And these make the Sorrow more Vocall, Clamorous, and Obstreperous. Secondly, because we Sorrow for our Sufferings, *with the whole man* ; and for our Sins, but with *half the man*, onely our Regenerate Part, our Sanctified Moity. For our Flesh, all the while, laughs at Sin, and delights in it. Thirdly, because Sorrow for our Sufferings makes an immediat impression upon our bodies, whereas sorrow for our Sins works directly on the Soul, and on the Body, but *by the by*, and at the *second hand*. Now, although all Sorrow doth flow from the Soul, as the Fountain ; yet because it runneth through the Body, as the Channel, and from thence is furnished with outward Expressions (as Teares, Sighs, Cries, rending the Haire, wringing the Hands, and the like) hence cometh it to passe, that Sorrow for Sufferings is best stored with plenty and variety of outward lamentations.

17. For a second Comfort take this. Though Sorrow for Sufferings be more passionate, Sorrow for Sinnes is more Permanent. *David saith, Psal. 51. 3. And my sinne is ever before me.* As the Sin, so the Sorrow of a Saint is ever before him, morning, evening, early, late, day, night ; he may go away with it, but cannot run away without it.

Again, Sorrow for Sin doth grieve more, though it doth complain lesse, which will appeare by comparing of Two sick Persons, one having the Tooth-ach, the other, the Consumption : He that hath the Tooth-ach, cries out most, even to the disturbing of the standers by ; and no wonder, if where the mouth be Plantiff, it *complaineth* aloud of its own grievances : and yet all know the Tooth-ach not to be mortall ; it hath raised many from their Beds, sent few to the Grave, hindred the sleep of many, hastned the death of few : Whereas he who hath the Consumption, doth not roare, nor rage, nor cry out, and the little breath left in his bad lungs, he layeth out, rather than in living, than in fighting. And yet sure his grief is the greater, as knowing that he carrieth, though the easiest, yet the surest death about him. And such is a Saints Sorrow for his Sins, low and silent ; the lesse grieving he keeps, the more grieving he keepes ; the lesse he expreßeth the more he retaineth. It is a *continuell dropping*, and you know it is the *sober rain* which maketh the *earth drunk*.

18. Third and last Comfort. Know, that our Sorrow for our Sins, though little in it selfe, is great in Gods acceptance and Appreciation. Well doth any wise earthly Prince know how to value the liberality of his loyall Subjects, who shall assist him in his great want with a small summe of money, especially if he knoweth that they are deeply impoverished & struggle with their necessity, which makes his gracious goodnesse to interpret a small gift a great one, comming from a large Heart, confined to a narrow Estate. But farre better doth the King of *Heaven* know how barren we are in Grace, how beggarly in Goodnesse, so that sorrow for our Sinnes comes from us with great difficulty and disadvantage, we are faine to strive and struggle against our corruptions, before one teare be extracted.

*Spigellius* in his Booke of Anatomy, telleth us, That many *English* Mothers and Nurfes have a foolish custome to swaddle the breasts of their new-borne Babes over-hard, and so straiten their stomacks, that their lungs cannot dilate themselves in breathing : and this (by the way) doth he say is the cause why more die of the Consumption in *England*,

than in any other Country. Sure I am, that by the wilfull folly of our first Parents, *Adam* and *Eve*, before we had our Birth, when first we had our Being, we were so soule-bound with sin, and hard tied with the bands of Original Corruption, that it hindreth the spirituall breathing of all our affections, Yet God is pleased to take our Widows Mite of Sorrow in good worth, knowing it proceeds from poverty ; yea, which is more, Heaven can smile to see a sinner grieve, that he cannot grieve for his sins ; and God is pleased to see him squeeze the bottles of his eyes, though he can wring no moisture out of them. Twist these severall Cords together into one Cable of comfort, which tied to the Anchor of hope, will keep the penfive soule from sinking in despaire, though he cannot weep so bitterly for his sinnes, as he doth for outward afflictions.

19. However, seeing it is the bounden duty of all, to endeavour to sorrow for their sinnes ; this serves to confute the jollity of this Age. Wherein, instead of weeping bitterly, we have laughing heartily, and quaffing constantly, and faring daintily, and talking wantonly, and lying horribly, and swearing hideously, and living lazily, and dying desperately. *In those dayes the Lord began to cut Israel short, 2 Kings 10.*

23. And God now begins to cut *England* short, short in men, short in meat, short in money, short in wealth, so that it is to be feared, that Great *Britain* will be Little *Britain*, and remain great onely in her Sins and Sufferings. And is this a time for men to lengthen themselves, when God doth shorten them ! Is this a time for people to affect fond fashions, when it is to be feared we shall be all brought into the same fashion of Ruine and Desolation ? A strange people ! who can dance at so dolefull musique, as the *Passing-bell of a Church and Common-wealth* ? Take heed, Atheisme knocks at the doore of the hearts of all men, and where Luxury is the Porter it will be let in. Let not the multiplicity of so many Religions as are now on foot, make you carelesse to have any, but carefull to have the best.

20. O Beloved, take the Fruit, though you should throw away the Basket, though you should slight the Preacher, embrace his counsel. Think not that Christ will call each of

you immediately from Heaven as he did, *Saul, Saul, why persecutest thou me?* or that with *S. Austin*, you shall here a voice saying to you, *tolle & lege, take up thy book and read*: or that with *St. Peter*, before wee repent, the cock must literally crow, and Christ Corporally look upon us. Every reproofe of the Preacher, is the crowing of the Cock, every check in your Conscience, is the crowing of the Cock, every spectacle of Mortality presented before you, every affliction inflicted upon you, every motion to Repentance arising within you, is the crowing of the Cock. These you must listen to, and obey. And yet we read of the *Sybarites*, a luxurious people in *Græcia*, who, that they might better enjoy their ease, and quiet, commanded that no Cocks should be kept in their City, that so they might sleep the more soundly, not having their heads troubled with the proclamations of those Heraulds of the Morning. So I am afraid there be some that could wish, that there were no more Preachers in *England*, then at one time there were *smiths* in *Israell*, no Cocks to crow, no wayes to waken them out of the sleep of their carnall security.

21. But I hope better things of you, and such as accompany salvation. Neither need I to use any other motive to incite you to spirituall sorrow, then the very words of our Saviour, *Mat. 5. 4. Blessed are those that mourn, for they shall be comforted.* *Peter* was comforted afterwards, yea, he had an expresse of Comfort dispatch'd and address'd to him in particular, *Mark. 16. 7. But goe your way, and tell his Disciples and Peter, that he goeth before you into Gallilee.*

22. Yea, all Gods Saints shall taste of spirituall comfort. As *Josbua* when he entred to *Jericho* was carefull to spare her house, at whose window the Red Lace did hang out, so God will be carefull to preserve such, at whose windows, at whose eyes, Rednesse made by their mourning, as a signe of their sorrow doth appeare, and at the last day, as it is *Isaiah. 25. 8. The Lord God will wipe away teares from all their faces.* The Papiſts have a tale, that as our Saviour sweated with carrying his Crosse, a worthy woman, one *Veronica* met him, and gave him a handkerchief therewith to wipe his face.

Which ragge (they say) still remaines at *Rome*, fit therein to wrap up the rest of their *Apocraphal Traditions*. Grant it a tale that this Saint gave a handkerchief to him, it is a truth, that he will give one to every good Saint, to take away their teares, and he will wipe the face of that *Magdalen*, who wiped his feet.

23. It is reported of *Aristotle* that great Philosopher, that being unable to unriddle that mystry of nature, the *motion of the Sea*, impatient of his ignorance, he wilfully drowned himselfe in that water which Posed him, with these words, *Quid ego non capio te, tu capias me*, because I cannot conceive thee, thou shalt containe me : no little foolish deed of a great carnall wise man. But seeing that the happinesse Heaven mounteth so High, that it cannot enter into the heart of man to conceive it, let us labour so to live here, that in due time going hence, we may enter into those Joyes, which cannot enter into us, and be received by that Blisse, which cannot be conceived by our braine, Where amongst many other worthy Saints we shall meet with *S. Peter*, though not in the *Pensive posture* wherein we find him my Text, then *Singing sweetly*, who in my Text *went out and wept bitterly*. Amen.

FINIS.



[“ It is true, every sin we commit slays some portion, some member of our souls. It is true, every evil thought that passes through the mind, blasts and putrefies a portion of the mind. Every wrong emotion we suffer ourselves to have, is driving a nail into our soul’s coffin. But it is also true, that though a man should have lost all ability to receive Spirit, owing to a gangrene of his soul’s best members ; so that he is perfectly defunct in trespasses and sins : yet let him but pray ; then if he be but in earnest, presently a green leaf shall bud and open in the withered stock ; and a breath of life refreshingly play over him.”—HENRY S. SUTTON, *The Evangel of Love*, 1847, iv. § i. 32.]

THE  
BEST ACT  
OF  
OBLIVION.

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ECCLES: 12. 1.

*Remember now thy Creator in  
the dayes of thy youth.*

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## [Introduction.



**T**HE *Best Act of Oblivion* is a discourse from the Psalmist's impressive words, "Remember not Lord the sins of my youth." The title is an allusion to the circumstances of the day, and perhaps to the General Amnesty of 1652. The sermon is an excellent example of practical theology.

A.]



## *The best Act of Oblivion.*



P S A L. 25. 7.

*Remember not Lord the sins of my youth.*

**I**N these foure Psalmes which immediately follow one another, we may find the soul of *David*, presented in the all severall postures of Piety, *lying, standing, sitting, kneeling*. In the 22. *Psal.* he is lying all along, falling flat on's face, low groveling on the ground, even almost entring into a degree of dispaire. Speaking of himselfe in the History, of Christ in the Mystery, *My God, my God, why hast thou forsaken me?*

2. In the three and twentieth *Psalme*, he *standing*, and through Gods favour; in despite of his foes, *trampling* and *triumphing* over all opposition, *The Lord is my shepberd, therefore shall I lack nothing.*

3. In the 24 *Psalme* he is *sitting*, like a Doctor in his Chaire, or a Professor in his place, reading a Lecture of Divinity, and describing the Character of that man, how he must be accomplished, who *shall ascend into the holy hill*, and hereafter be partaker of happinesse.

4. In this 25 *Psalme* he is *kneeling*, with hands, and voice lifted up to God, and on these two hinges the whole *Psalme* turneth, the one is a hearty beseeching of Gods mercy, the other a humble bemoaning of his own misery.

Lent is a season for sorrow, Week this is the suburbs of *Lent*, this day the leader of this weeke, *Shrove-Sunday*, antiently used for penitents confessing of their finnes, Wherefore what doctrine more needfull in it selfe, more usefull to us, more fuitable to the Season, then to shrive our selves to God on Shrove-Sunday, joyning with *David* in his pænitentiall devotions, *Remember not O Lord the finnes of my youth.*

5. Which words containe *Dauids Petition* to the King of *heaven*, that he would be pleased to passe an *ACT OF OBLIVION*, of the finnes of his youth. Premise we this, that God cannot properly be said either to remember or forget, because all things alwayes present themselves as present unto him. But in Scripture phraze, God is said then to *remember* mens fins, when he doth *punish* them, then to *forget* mens fins when he doth *pardon* them. Thus as *Moses* veiled his face, that he might be the better beheld, so God to allay the purity of his incomprehensiblenesse with meaner mettall, namely with expressions *after the manner of men*, to make it work to our capacities, let us praise God for his goodnesse herein, that whereas we could not ascend to him, he doth descend to us, and let us pray him, that as here he doth cloud the object, to make it fitter for our eyes, so hereafter he would cleare our eyes to make them fitter for the object, when in heaven were shall see him as he is.

6. Before we come to the principall point, we must first cleare the Text from the Incumbrance of a double objection. The first is this, it may seeme (may some say) very improbable, that *David* should have any fins of his youth, if we consider the Principalls whereupon his youth was past. The first was *Poverty*, We read that his Father *Jesse* passed for an *old man*, we read not that he passed for *rich man*, and probably his seaven proper sonnes, were the principall part of his wealth. Secondly, *painefulnesse* : *David*, though the youngest was not made a darling, but a drudge, sent by his father to follow the Ewes big with young, where he may seeme to have learned innocence and simplicity from the sheep he kept. Thirdly, *Piety*, Psal. 71. 5. *For thou art my hope, O Lord God, thou art my trust from my youth.*

And again in the 17 verse of the same *Psalm*, O God thou hast taught me from my youth: David began to be good betimes, a young Saint, and yet crossed that pestilent Proverb, was *ne old devill*. And what is more still, he was constant in the furnace of affliction, *Psal.* 88. 15. *Even from my youth up thy terrors have I suffered with a troubled mind.* The question then will be this, how could that *water be corrupted*, which was *daily clarified*? how could that *steele gather rust*, which was *duly filed*? How could  *Davids soule* in his youth be *sooty with sinne*, which was constantly *soured with suffering*.

7. But the answer is easie, for though *David*, for the maine were a man after Gods own heart, (the best transcript of the best copy) yet he, especially in his youth, had his faults and infirmities, yea his finnes and transgressions. Though the Scripture maketh no mention of any eminent sin in his youth, the businesse with *Beersheba* being justly to be referred to *Davids* reduced, and elder age. I will not conclude that *David* was of a wanton Constitution, because of a reddy Complexion. It is as injurious an inference, to conclude all bad which are beautifull, as it is a false and flattering consequence, to say all are honest who are deformed. Rather we may collect *Davids* youth guilty of wantonneffe, from his having so many Wives and Concubines. But what goe I about to doe? Expect not that I should tell you the particular sins, when he could not tell his own, *Psal.* 19. *Who can tell how oft he offendeth?* Or how can *Davids* finnes be knowne to me, which he confesseth were unknowne to himselfe, which made him to say, *O Lord cleanse me from my secret finnes.* But to silence our curiosity, that our conscience may speake. If *Davids* youth which was poor, painfull, and pious, was guilty of finnes, what shall we say of such whose education hath been Wealthy, Wanton, and Wicked? and I report the rest to be acted with shame, sorrow, and silence, in every mans conscience.

8. The second objection hath more difficulty in it, which is this, this may seeme but a superfluous prayer of *David*. For whereas in Charity it may and must be presumed, that *David* long since had beg'd pardon for his youthfull finnes,

that upon his begging, God had granted it, that upon his granting God never revoked it. What need now had *David* to preferre this petition for pardon of antiquated sinne, time out of mind committed by him, time out of minde remitted by God?

9. To this Objection I shape a foure-fold answer, *First*, though *David* no doubt, long since had been truly sorrowfull for his youthfull sinnes, yet he was sensible in himselfe, that if God would be extream, to marke what was done amisse, though he had repented of those his sinnes, yet he had sinned in that his Repentance. *Secondly*, though God had forgiven *David*s sinnes so farre forth, as to pardon him eternall Damnation, yet he had not remitted unto him temporall affliction, which perchance pressing upon him at this present, he prayeth in this Psalme for the removing or mitigating of them. So then the fence of his words sound thus, *Remember not Lord the sinnes of my youth*, that is, Lord lighten and lessen the afflictions which lye upon me, in this mine old age, justly inflicted on me, for my youthfull sinnes. *Thirdly*, Gods pardon for sinnes past, is ever granted with this condition, that the Party so pardoned, is bound to his good behaviour for the time to come, which if he breaks, he deserves in the strictnesse of Justice to forfeit the benefit of his Pardon. Now *David* was guilty afterward in that grand transgression of *Beersheba* and *Uriab*, which might in the extremity of Justice have made all his youthfull sinnes to be punished afresh upon him. *Lastly*, Grant *David* certainly assured of the Pardon of his youthfull sinnes, yet Gods Servants may pray for those blessings they have in possession, not for the obtaining of that they have, that is needlesse; but for the keeping of what they have obtained, that is necessary. Yea, God is well pleased with such prayers of his Saints, and interprets them to be praises unto him, and then these words, *Remember not the sinnes of my youth*, amount to this effect, Blessed be thy gracious goodnesse, who hast forgiven me the sins of my youth. However, here we may see that in matters of Devotion, too much caution cannot doe amisse, in the point of Pardon for sinnes, we cannot seek too oft, shut too safe, binde too sure. And therefore *David* who

prayer elsewhere, *Lord remember David in his Troubles*, he could well be contented God would remember *Dauids* Person to protect it, *Dauids* Piety to reward it, *Dauids* Misery to remove it, wrong done to *David* to revenge it; but as for *Dauids* finnes, and especially the finnes of his youth, here he lyes at another Guard, *Remember not Lord the finnes of my youth*.

10. Come we now to the principal point, which is this, youth is an age wherein men are prone to be excessively finfull. By youth I understand the distance of age, which is interposed betwixt infancy, and the time wherein nature decays; all the time, that a man in his strength is in his owne disposing. Now the reasons, why youth rather than infancy or old age should be prone to wickednesse are these: First, because that in youth they first breake loose from the command of their masters, *Gal. 4. 1*. Now I say, that the heire, as long as he is a child, differeth nothing from a servant, though he be Lord of all, but is under Tutors, and governours, untill the time appointed of the Father, which time, though long a coming, when it comes at last, is very welcome to young men. *Esay* said in his heart, the dayes for the mourning, for my father *Isaac* will come shortly, then will I slay my brother *Jacob*. Thus young men plot, project, and promise to themselves, The dayes will come, when my Father, or Master, or Tutor, will die, either naturally, or legally, will decease, either in his person, or power over me, and then I'll roare, and revell, and gad, and Game, and Dice, and Drink, and what not? In a word, young men thinke, that they justly may have an action against their parents for *false imprisonment*, because they have unjustly curbed, and confined their wills; and though they dare not lay their action against their Parents, yet to make the best amends they may to themselves, whom they conceive heretofore wrong'd with too much restraint, they will hereafter right with too much liberty.

11. Secondly, because youth is an age, wherein mens passions are most headstrong, violent, and impetuous, so that it may be called the *Midsummer Moone*, or if you will rather the *Dog dayes* of mans life.

12. Thirdly, because as in youth, mens mindes are most strong to desire, so their bodies are most able and active to performe any wickednesse.

13. Lastly, because young men put the day of death farre from them. For there is nothing that more fright men from profanesse and into piety, then the serious apprehension of death appearing, with the Arrerages thereof, eternall damnation, in case the party dieth not in the faith and favour of God. Now whereas old men see death *in plano*, as under their eyes, death is represented to young men in *Landskipt*, as at a great distance from them. And when old men discourse to young men of death, young men are ready to answer them, as the High Priest did *Judas* in a different case, *what is that to us? looke you unto it*. The dayes of a man saith *David* are threescore yeares and ten. Now what some men possibly may live to, young men thinke they certainly must live to, they will not abate a day, nor a minute, nor a moment of threescore and ten, they have calculated their owne Nativities, and so long they are sure they shall live.

14. As for the finnes whereof youth is most properly guilty, they are these: First *Pride*, and indeed, though they, and none else, have any just cause to be proud, yet they have the best seeming cause to flesh and blood. For young men have health, and strength, and swiftnesse, and valour, and wit, and wisdom too, as they thinke themselves, though indeed the more fooles because they thinke so themselves.

15. Secondly *Prodigality*, for they begin where their Fathers did end, and are (the eldest sonne especially) in matter of Worldly wealth, as good men at their starting, as their fathers were at the ending of their Race. And commonly it cometh to passe, that were the father like *Logick* had his fist contracted, the sonne like *Rhetorick* hath his hand expanded.

16. The third sinne of youth is *Rashnesse*. For as old men, because they are acquainted with the Changes and chances of the world, when they goe about any great Action, start all doubts, dangers, and difficulties, probable, and possible, whereby sometimes it comes to passe, that by their tedious tarrying on causelesse caution, they lose the advantage

of great Actions, which are made to goe off with a spring of speedy execution; so on the other side, young men who know litle, and feare lesse, being loath to confesse the poverty of their experience by borrowing counsell from others, rashly runne on, often to their hurt, alwayes to their hazard, as if successe was bound out of duty, to attend their most desperate designs. Yea, *David* himself cannot be excused from this sinne of Rashnesse, witnesse his words to *Abigail* the 1 of *Sam.* 25. 34. *As the Lord God of Israel liveth, except thou hadst hastned and come to meet me, surely there had not been left unto Nabal, by to morrow light, any that pisseth against the wall.* A precipitate project, what if the master was wilfull, must all the servants be wofull? what if *Nabal* had been too niggardly of his meate, must *David* be too prodigall of his sword? Yea, and he bindes it too with an oath, so that either he tooke Gods name too vainely in jest, or the innocent blood too sadly in earnest. Rashnesse is the third sin of youth.

17. Disobedience to Parents, followeth in the fourth place, a great sin to which young men are much subject, especially if their parents be feeble, and froward, and foolish too, perchance as doting by age, then they are ready to despise them.

18. The fift and last sinne we insist on is wantonnesse, the proper and paramount sinne of youth, and therefore *S. Paul* writing to *Timothy*, 2 *Tim.* 2. 22. *Flee youthfull lusts.* One might thinke this precept, to *Timothy* might well have been spared considering that *Timothy* had a weake body, subject to often infirmities, and such sick folke are likely to thinke rather of a Winding sheete, then Wantonnesse. Secondly, *Timothy* was temperate in his diet, daily drinking nothing but water, and such cold liquor was likely to quench all heate of lust, and yet because *Timothy* though a good man, though a weake, though a temperate man, yet but a man, and a young man, *S. Paul* thought the precept not improper for the person, *Flee youthfull lusts.* Lust is the fift sinne of youth.

19. All these five are the finnes of youth. Would I could say but as truly these five are all the finnes of youth.



But alas, youth is capable of, and subject to all finnes whatsoever. And yet, though youth be too bad in it self, let us not make it worse then it is; With the fashion of the World, when an offender is guilty of more than he can answer, to charge him with more then he is guilty. Youth may commit all finnes, yet all finnes are not the finnes of youth. A young man may be covetous, yet Covetousnesse is no mans sinne. Old men would be angry, if they might not keep that vice to themselves. Though perchance they will call it by a more mannerly name of thriftinesse. The result of all is this. These five finnes are the *waiters in ordinary* attending on youth. So that all young Persons are guilty of them in some measure, except God give them a better Proportion of restraining grace. As for finnes extraordinary, waiters on youth, they are innumerable, being as many as any other age hath, either inclination to desire, or ability to commit.

20. We come now to make a two-fold Application of what hath been said, the one to young men, the other to old men. But you will say, where shall middle age People be placed? Shall they be wholly neglected in the dispensation of this dayes doctrine? I answer, middle age People, shall have free leave and liberty to rank and reduce themselves, either amongst the young, or old persons, according to their owne Christian discretions. But I know where I shall find them all, for naturally we all would be young, and therefore to them, amongst the young people, I thus addresse my discourse.

21. You young people, ye have heard how youth is an age wherein men are prone to be exceedingly sinfull, wherefore as you tender the Glory of God, the health of your bodies, the saving of your souls, let me intreate you to be carefull to avoid the sins of youth. It will be your own another day. Remember what *Iob* saith, though no doubt an excellent man, *Iob* 13. 26. *Thou writest bitter things against me, and makest me to possesse the iniquities of my youth. Thou makest me to possesse the iniquities of my youth.* If you lead dissolute lives whilst you are young, other possessions I cannot promise you, for your Lands may be lost, your goods

gone, but this possession ye shall be sure of, (a strange Possession often purchased by Prodigality) you shall possess the finnes of your youth, and (if you live so long) in your old age soundly smart, for the luxury and intemperance of your youth. Remember also what *Solomon* saith, *Ecclesiastes* 11. 9. *Rejoyce, O young man in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes : but know thou, that for all these things, God will bring thee unto judgement.* Which words consist : The first a Concession, The second a Commination ; the first a Concession, for it is no positive Command, or rather it is but an interpretative Connivance, not so much given as gotten, and indulgent to the frailty of humane flesh, *Rejoyce, O young man in thy youth, &c.* The second is a Commination, contrary to good Musick, it is harshest in the close, I should like the Indentures well but for the condition : *But know thou that for all these things God will bring thee unto judgement.* Will bring thee, which words import two things. First, the unwillingnesse of youth to come to judgement, Secondly, the unavoidablenesse, that youth must come to judgement ; And how soon you shall come to judgement, is known to God alone. Flatter not your selves with a fond conceit of immortality. For though the *Psalmist* saith, *a horse is but a vain thing to save a man,* yet a very mote is no vaine thing to destroy a man. And whosoever shall be pleased to count the number, and mark the age of this Sacrifice in the old Testament, shall find more Kids and Lambs offered, then Goats and old Sheep.

22. But young men will say, preach you what you please, we will doe what we list. Your perswasions shall not befoole us out of the pleasures of youth. Yea, this is but an envious discourse. Have ye not read of a Tyrant who having had one of his eyes accidentally put out, cruelly caused an eye of every one of his subjects to be bored out, that they might not mock at his deformity ? And so seeing youth is taken away from you, you would put it out in others, perswading them if you could prevaile, to deprive themselves of those pleasures, to which youth doth intitle them.

23. If any such there be that heare me to day, who fasten such envious Comments on my innocent doctrine, I say if any such there be, as I feare there be some, and hope there be few, and wish there were none, to such I say in the holy Irony of the Prophet *Micaiab* to King *Ahab*, *Goe up and prosper*. Larde your soules with delight, may your own mind be the onely Measure of your Pleasure, carve what you please, and eat what you carve, and much good may that doe you which you eat; if it be not bad in it selfe, it shall never be made worse by my wishes. But as God saith to *Daniel*, *Dan. 12.* the last, in respect of his Prophecie, *But thou, O Daniel, shut up the words, and seale the book, and goe thy way till the end be, for thou shalt rest, and stand up in the lot at the end of dayes*: So say I to my Sermon this day, though onely in relation to such as count it an envious discourse; Sermon sleep for seven and seven yeeres, yea let the doctrine delivered this day, die for so long time, and when that time is expired, when it is probable enough that the Preacher shall be dead, the Sermon shall new live, and then have a resurrection in the beliefe of those young men, who now lesse beliefe it. The instructions now laught at, will then be long'd for. For indeed, this doctrine will grow the best when it is sown in those furrowes, which age hath made in the face. Till then, my Sermon will be contented to bear the burden of Envy, and then they that accuse, must beare the burden of Folly, when they shall freely acquit it, and flatly condemne themselves.

24. I come now in the second place (and I hope with better succeffe) to you aged persons, nor let it be interpreted any disloyalty against the crowne of your old age, that I addresse my selfe to you in the last place; for (if I mistake not) the last, is the first, the close and conclusion the highest place in the Sermon. Let me in all humility advise you, not to repine at Gods Providence, because your Youth is past. Coorse Complements were exchanged betwixt *Pharaoh* and *Moses* at their last meeting, *Exod. 10. 28.* *Pharaoh* began, *Get thee gone, look to thy selfe, see my face no more.* *Moses*, though meek, not mopish, returned as short an answer, *Thou hast well spoken, I will see thy face no more.* The bar-

gaine is easily driven, where both parties desire it. I, *Pharaoh* cares not for *Moses*, *Moses* cares as little for *Pharaohs* company. In like manner labour to be as willing to lose youth, as that hath been to leave you. Never seek by unlawfull waies to wooe it to stay one minute longer. Let the departing thereof cost thee not a sigh the more, or a smile the fewer. Is youth gone with the sweet thereof? then it is gone with the sin thereof: Is it gone with the delight thereof? then is it gone with the danger thereof: As hereafter your carnall delight will be the lesse, so your spiritual joy will be the more, if the fault be not in your selves.

25. Secondly, desire not, that as the Sun went back ten degrees on the diall of *Ahaz*, so that thou mightest be ten dayes, ten Weeks, ten Moneths, ten yeares younger then though art. Such wishes I am sure are vaine, I suspect are wicked. What Souldier having escaped a desperate fight, desireth himselfe againe in the midst of it? What sea-man having escaped the Sands and Shelves, wisheth himself there again? and seeing ye have passed *salus juventutis*, as *Tully* termes it, the troublesome Sea of youth; why should you wish your selves in it again? Neither thinke to say within your selves, O if we were young againe, the time which formerly mispent in riot, we would hereafter improve in piety. The truth hereof will plainly be perceived, by your well husbanding the life which is left you to Gods glory. For he that will not be faithfull in a little, will not be faithfull in much. He will not be a good husband on the Remnant, would be a bad one, if he had the whole Cloath. It is therefore to be suspected, that in your desiring to be young againe, you only make the pretence of Piety, and Pander to your owne Profanenesse.

26. Beware therefore that in your old age ye be not guilty of the sins of youth. Gardiners can tell you, that when Rose-trees are clipt in the moneth of *May*, so that they cannot bring Roses, they doe commonly bring them in the Autumn spring, in the month of *September*. And it is possible, if you have been restrained, either by sicknesse of body, or naturall modesty, or want of opportunity, or restraining

grace, from the excrescencies of youth, when you are young, I say it is possible, that you may be visited with such guests in your old age, and make them welcome at your own peril.

27. And this let me commend unto you, when you survey the finnes of your youth, take heed of mistaking your Oblivion, for Innocence, and thinking your selves free from committing those finnes which ye cannot remember. For were we at this instant arraigned for some finnes we have done, we would plead, *Not guilty*. Not that we would be so impudent as to deny them if we did remember them, but we have as clearly forgot them, as if we had never committed them. Lord, thou layest such a sinne to my charge, there is some error, some mistake, some other may be guilty of it, but it is not I. But O what is said, *Rev. 20. 12.* in the description of Generall judgement, *And the books were opened.* The bookes wherein every ones faults are registred and recorded, the persons who, and with whom, the place where, the time when, and in this point, midnight is as cleare a witnesse as noon day, concurring with the Testimony of our guilty consciences.

28. Another place of Scripture also deserves your observation, *Psal. 50. 21.* *these things hast thou done, and I kept silence, thou thoughtest, that I was altogether such a one as thy self, but I will reprove thee, and set them in order before thine eyes.* I will set them in order. Alas! when we sin, we jumble and confound, and heap, and huddle all together without any order or method. But God in his Book will reduce it into a method.

*Imprimis*, such a sin when thou first didst awake. *Item*, such a one before thou didst rise. *Item*, such a one before thou wast ready. *Item*, such a one before thou eatest thy breakfast. Or else thus: Ile set them in order according to the severall matter; The first leaf in the Book is *Originall sin*, and then *Actuall sins* against God; actuall sins against our selves, actuall sins against our neighbours; then truly shall we be in the case of *Judah, Gen. 44. 16.* when the cup was found in his brother *Benjamin's* sack, and may say with him, *What shall we say unto my Lord? what shall we speak? or*

*how shall we clear our selves? God hath found out the iniquity of thy servants.*

29. One word more and I have done, and I hope none will censure my Sermon to be too long for this passage that remains, though our finnes be set in order, and though the bookes be opened, be the books never so big, be the volumes never so vast, it matters not how big the books be of the debts we have owed if all be croft. If therefore we have true interest in the mercies of God, and merits of Christ, we may confidently come, and may comfortably pray, and shall be certainly heard with *David* in my Text, *Remember not O Lord the fins of my youth.* Amen.





## A Corolary.

**T**He Soule of Man as conjoynd with his Body, is in Scripture compared to a \* Candle : Non although omnes animæ sunt æquales, all souls are equall in essence, yet both in operation (wherein they must ask the body leave to exercise it self by its proper organs) as also in duration whilst conjoynd here with the body, there is great difference betwixt them. And we may in humble prosecution of the Scriptures Metaphor observe seven Candles in relation to their continuance in this life :

1. *The first and least size is of those who have life in them, but never see light without them.*

2. *The second size is of such who are born into this world, but die before the concurrence of their Will with their Judgment, and therefore before their possibility of committing Actuall sinne, with the Babes of Bethlehem murdered by Herod.*

3. *The third is of those who arrive at an ability of Actuall sinne, yet expire before they have attained unto the Perfection of Youth, with the Children that mocked the Prophet Elisha.*

4. *The fourth size succeeds of those who are in the height and heat of their Youth, the proper subject of our foregoing Sermon.*

5. *The fift is of those who cannot be so foolish and fond in flattering themselves, but that they must confesse Youth is past with them, though as yet they are not sensible of any decay in Nature : These are my Pew-fellowes in age, God*

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\* Job 18. 6. Prov. 20. 27.

*grant we may beware the Atheisticall inference of those in the 2 Pet. 3. 4. denying the Day of Judgment, because all things continue as they were from the beginning of the Creation. We are subject to commit the same dangerous mistake in our Microcosm as they did in their great World, and to conclude Death will never surprise because we finde not in our selves any evident and eminent diminution of our strength, being as able and active as ever we have been in our remembrance.*

6. *The sixth size is of those whose Almond-tree doth flourish, though the budding thereof be no signe of Spring, but Autumn in them; God grant they may understand the summons of Death, though at distance, listen to, and make good use of them.*

7. *The seventh and last size is of such who cannot appear in this place, nor come within the hearing of a Sermon, no Church but a Chimney-corner, or a Bed is the place of their aboad, whose Candle is in the socket, and Lamps ready to goe out for want of oyle to feed them.*

*To all these severall sizes, I mean to so many of them as are capable of understanding GOD in Solomon speaks, Eccles. 12. 1. Remember now thy Creatour. I say now, now is an Atome, it will puzzle the skill of an Angell to divide: now is a Monosyllable in all Learned (and many other) Languages, lest otherwise the name should be longer in pronouncing than the thing in continuing. God grant that what size soever the Candle of our life be, we may instantly remember our Creatour. Amen*

F I N I S .





[“ The sudden voice was heard at length,  
‘ Lift thou the prophet’s rod !’  
But sloth had sapp’d the prophet’s strength,  
He fear’d and fled from God.

“ Next, by a fearful judgment tamed,  
He threatens the offending race ;  
God spares ;—he murmurs, pride-inflamed,  
His threat made void by grace.

“ What ?—pride and sloth ! man’s worst of foes !  
And can such guests invade  
Our choicest bliss, the green repose  
Of the sweet garden shade ? ”

JOHN HENRY NEWMAN, *Verses on Various Occasions*, xcii.]

# NOTES UPON JONAH.

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*By Thomas Fuller.*

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near Fleet bridge. 1657.

## [Introduction.



THE *Notes upon Jonah* appear with the alternative dates of 1656 and 1657. They are pulpit memoranda of an expository nature, and, whilst evidently somewhat rough jottings, have the thorough impress of FULLER's genius. His reference to those "who leap from the loom to the pulpit," and his remark that the command to the prophet "to cry no whit favours their practice, who change the strength of matter into stentorinousness of voice," show his uneasy feeling at the entrance into the ministry of those not specially trained for it.

The *Notes upon Jonah* have been reprinted in Tegg's edition, but not the four sermons. The volume as a whole bears witness to FULLER's earnest, cheerful, and practical piety, and is an evidence that he was able, soberly, and judiciously, to declare his mind freely in a time of difficulty and danger, and when the Government and people of England were not as a rule disposed to be friendly to those who adhered to the old Anglican order.

A.]



# NOTES

## UPON

### JONAH:



CHAP. I. VER. I.

*The word of the Lord came also unto Jonah the son of Amittai, saying.*

**S**ome thing must be premised of the Name, Parentage, Time and Place of this Prophet : His name (JONAH) signifying a *Dove* in Hebrew, but he answered his Name rather in flying so fast away, than in want of gall, wherewith he abounded.

Parentage : son of *Amittai*. Men are differenced in the Bible, 1. by their Fathers : as *Benaiah* son of *Jehoida*. 2. Mothers : as *Joab* son of *Zerviah*. 3. Husbands : as *Mary* the wife of *Cleophas*. 4. Brothers : as *Judas* the brother of *James*. 5. Sons : as *Simon* of *Cyrene* the father of *Alexander* and *Rufus*. But that this Prophet was son to the widow of *Sarepta*, I believe no more, than that *Dinah*, *Jacob's* daughter was wife to *Job*. Or that *Ruth*

was the daughter to *Eglon* King of *Moab* : both which are as fondly fabled by Jewes, as justly rejected by Christians.

As for the Time and Place of this Prophet when and where he lived, though here omitted, is supplied, 2 *Kings* 14. 25. He was of *Gath Hepher*, a City of the Tribe of *Zebulon*, and lived in the time of *Ioash* King of *Israel*.

*The word of the Lord came.*] All Prophets and Preachers ought to have their Patent and Commission from God. *How can they Preach except they be sent?* Rom. 10. 15. That is, how can they Preach lawfully and profitably, though *de facto* they preach to their own great harm and others little good. But as long as there is currant coyne, there will be counterfeit. *Ieroboam's* Priest sunder the Law, and *Sheva's* Sons in the Gospel, and at this day some who leap from the Loom to the Pulpit. I must confesse, an Asses head was good food in a famine ; course meat is dainty when no better can be had. But now (thanks be to God) great is the company of Preachers, able and learned, and for ought I see, the Universities afford more Vine-dressers, than the Countrey can yeeld them Vine-yards. No necessity therefore, that such blinde Guides should be admitted.

## V E R S E 2 .

*Arise and goe to Niniveh that great City, and cry against it :  
for their wickednesse is come up before me.*

The words contain *Jonah's* Commission. The place whither he was sent. What he should doe there.

The Commission, *Arise*. As if he had said, Thou hast long preached in *Israel* to little purpose : Great the pains, Small the profit of thy Ministry. I will therefore transplant thy preaching, to see if it will bring more fruit in another soyle. It is a signe of a ruine of a Church, when their Pastors are called from their Flocks to go to Forraigners. As *Jonah*, who was here made Non-resident against his will. When the eye-strings are broken, the heart-strings hold out not long after. The Prophets are called *Seers*, their departure presageth, that their Parishes soon after will dye and decay.

For sure the Children of *Israel* prospered not long after, that *Jonah* a starre of the first bignesse was false from that firmament to arise into the horizon of *Nineveh*.

*Goe to Nineveh that great City.*] It is more than probable that this City being the Metropolis of *Assyria*, was not a little proud of the greatnesse of it, as able thereby to out-face the judgments of God, and to blunt the edge of his revenging sword with the populousnesse of her Inhabitants, before it could cut clean through them. But let no City, though never so great, thus perfume upon her multitudes; the greater, the fairer mark she is for the arrowes of Gods judgements (though indeed nothing seems great in his eyes save that man that seems little in his own :) and God can quickly substract in a day by sword, plague and famine, what health, peace and plenty hath multiplied in seven yeares. This Island since the ends of two Kingdomes, were made the middle of one Monarchy, hath got the addition of *Great Britain*, yet if compared to the Continent, we may say of it, as *Lot* of *Zoar*, *Is it not a little one?* Isa. 40. 15. *Behold the Nations are as the drop of a bucket, and are counted as the small dust of a ballance, he taketh up the Isles as a very little thing.* Let us the Inhabitants thereof not be proud of the greatnesse of it, which probably puffed up *Niniveh* the great City.

*And cry against it.*] Ministers must not mutter, but publickly and strongly cry against sinners: First, because sinners are as farre off: Isa. 59. 2. *But your iniquities have separated betwixt you and your God.* Mat. 15. 8. *Their heart is farre from me.* Ephes. 2. 13. *You who sometimes were as farre off.* Secondly, because they are deafe. Thirdly, asleepe. Fourthly, dead. If any object, why then it is lost labour to cry against sinners, Preaching to the Dead is as unprofitable as Praying for them. I Answer, Not so. For it is said, *Iohn* 5. 25. *The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.* Too blame then are those that are cruelly kinde unto their people in sowing pillows under their elbows. Honey-dewes, though they be sweet in tast, doe blast and black the corn: And smoothing of people in their

finnes, though pleasant to the palate of flesh, dammeth and destroyeth the soule. And yet this command *to cry* no whit favours their practice, who change the strength of matter into stentorioness of voice. Such peeces make a great report with powder, but are charged with no shot, and are uselesse to the beating down of sin. And it may be said of their *crying*, that they doe but whisper whilst they hollow.

*For their wickednesse is come up before me.*] What the particular sin of *Nineveh* was, is not exprest. Some think, had that City been arraigned for the sins of *Sodome*, it would have been found guilty : And no doubt *Sorcerie* the sin of the *East*, was no stranger in her own Countrey, and therefore the Ninevites thereto much addicted. But that *Oppression* was certainly their predominant sin, may be gathered out of the third of *Nahum* ver. 1. *O bloody City, it is full of lyes and robbery, the prey departeth not.* Not content to be a Queen of those Countreys she had subdued, she was a Tyrant. So then we see, all sins but *Oppression* especially, though naturally they tend downwards to their centre, and with their weight presse sinners to Hell ; Yet they doe mount upwards by their cry and clamour, *Gen. 4. 10. & 18. 20.* It were then an advised way for us to make some counter-sounds to drown the noise of our sins, that God may not hear them. First, by sending up sighs from a penitent heart. Secondly, prayers and almes, *Acts 10. 41.* *Cornelius thy prayer is heard, and thine almes are had in remembrance in the sight of God.* Thirdly, by pleading Christ his merits ; That the loud language of his blood may out-noise and silence the cry of our sins. *Heb. 12. 24.* Yet let Oppressours take notice, that theirs being the sin of *Nineveh*, as it is of an higher nature, so is it of an higher cry than other sins. And let the remorselesse Extortioner take this into consideration : Hand-mills, though they grinde not so much, yet they grinde as much to powder as either Winde-mills or Water-mills, which are farre greater : though these Oppressors doe not mischief to so many as *Nineveh* did, yet to so many as comes within their clutches ; they shew as mercilesse cruelty, and this is a sin will come up before God.

## V E R S E 3 .

*But Jonah rose up to flee into Tarshish, from the presence of the Lord, and went down to Japho: For he found a ship going to Tarshish; so he paid the fare thereof; and went down into it, that he might goe with them into Tarshish, from the presence of the Lord.*

*But Jonah rose up.]* Whose superscription doth this Book bear? *Jonah's*. Why did he not like *Alexander*, when he was painted lay his finger on his wart? Why did he not conceal in silence his owne faults and infirmities? Why did he paint his own deformity with his own penfill? Because the Pen-men of the Holy Word, are unpartiall Relators of their own faults, and of them who are dearest and nearest unto them. Who speaks more against *David* than *David*? *So ignorant was I and foolish, even as a beast before thee.* Who accuseth *S. Paul* more than *S. Paul*. 1 Tim. i. 13. *I was a Blasphemer, and a Persecuter, and an Oppressour.* We learn from *S. Stephen*, *Acts* 7. 22. That *Moses* was learned in all the wisdom of the *Ægyptians*, but in *Moses* in his own writings, we finde no mention or commendation of this his learning. He spared not himself in registering his passion in smiting of the rock, neither spared he to record the cruelty of *Levi* his Grandfather, the shrewishnesse of *Zippora* his Wife, the Idolatry-promoting of *Aaron* his Brother, the murmuring of *Miriam* his Sister, the prophanenesse of *Nadab* and *Abihu* his Nephews. This amongst other reasons may be one to prove, that no Scripture is of private interpretation, but that holy men of God wrote it, as they were inspired by Gods holy Spirit. Whereas the Books of Heathen Writers are nothing else but the Inventories of their own vertues. What are *Cæsar's* Commentaries, but commentaries on the text of his own valour? But for a man thus farre to be unmann'd, as to banish self-love from himself, and with *Jonah*, to put his own flight and fault into the Calendar of Eternity. Who sees not the finger of God in *Jonah's* hand writing this prophecy?

Sundry carnall reasons may be alledged for *Jonah's* flight :

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First, fear of extreme and cruell usage from the wicked Ninevites. Secondly, despair that his preaching barren in *Israel* should be fruitfull in *Assur*. Thirdly, the strangeness of the message, distastfull to a Jewish palate, to be sent to the Gentiles. Fourthly, a zeal to his Country, he might perceive that the conversion of the Gentiles would be the ever-sion of the Jewes ; and therefore he was loth to be accessary to the destruction of his own Nation. Fifthly, that reason alledged by himself in the fourth Chap. and ver. 2. He feared to be disproved, because God was so mercifull. But let his reasons, though never so many and weighty, be put into one scale, and Gods absolute command weighed against them in the other, *TEKEL, They are weighed in the ballance and found too light.* Prosper : *Obedientia non discutit Dei mandata, sed facit.* The Popish tenent of *blinde Obedience*, is true doctrine in this case ; What God commands let's put in speedy execution, without denying or delaying, or disputing the difficulties that attend it.

*To flee.*] God bids *Jonah* goe, and he flies, he supererogates, but in a wrong worke. In him the Proverb findes truth, *The more haste, the worse speed.* We see then, those that want legs to go in goodnesse, can finde wings to flye in wickednesse. The Elders of the Jewes (probably aged Grandfires) how late were they up that night our Saviour was betrayed? How early did they rise that morning he was condemned? How duly did they attend the whole day he was crucified? who otherwise (no doubt) would have been in their beds as drowzie as Dormice. It is not therefore the greatnesse of the strides, nor the swiftness of the pace, but the rightnesse of the way which maketh our going pleasing unto God. 1 *Cor.* 9. 24. *So run that ye may obtain.* And if, with *David*, we cannot run the way of Gods commandements, let us goe them ; if not goe, let us creep. And this may comfort us, that though we goe not so swift in our calling as we could desire, yet we goe in our calling : Our pace, though not fast, is firm ; and still by degrees we draw nearer and nearer to that *Niniveb*, to which God hath sent us.

*To Tarshish.*] What and where this *Tarshish* was, Authors

only agree, in disagreeing. Let this suffice : Be this *Tarshish* in *Asia*, be it in *Africa* ; Be it City, be it Countrey ; Be it Sea, be it Continent : this sure I am, it was not that *Nineveh* to which *Jonah* was sent.

*From the presence of the Lord.*] It were great ignorance in us to charge *Jonah* with such ignorance, as if he thought it absolutely possible to flye from Gods presence : And if he had been so erroneous, he made the most unadvised choice, to flye to the Sea, where there appears the most evident demonstration of God's powerfull presence. *Psal.* 107. 23. *They that go down into the Sea in ships, &c.* The sight of the Sea might have been a Remembrancer to an Atheist, and put him in minde of a God. *Esau* went to kill his brother *Jacob*, but when he met him his minde was altered, he fell a kissing him, and so departed. Thus the waves of the Sea march against the shore, as if they would eat it up : But when they have kissed the utmost brink of the sand, they melt themselves away to nothing. And this spectacle must needs make a man acknowledge a Deity. So then, these words *to flye away from the presence of the Lord*, are not simply to be understood ; there being no flying from God, but thus : From God, and angry Judge for our sins ; to God, a mercifull Father in our Saviour. By this phrase then is meant, He deserted the Office of a Prophet, he forsook and relinquished the Ministeriall Function, whereabout God had imployed him. Thus to be *In Gods presence* is used in Holy Writ, *Deut.* 10. 8. *The Lord sepe- rated the Tribe of Levi to stand before the Lord.* 1 Kings 17. 1. *As the Lord liveth, saith Elias, before whom I stand.* What kinde of men then ought we Ministers to be ? How decently ought we to demean and behave our selves, who are Chaplains in Ordinary to the King of Heaven. Every Moneth is our waiting *Month* : We are bound to constant and continuall attendance. It was the title of the Angel *Gabriel*, *Luke* 1. 19. *I am Gabriel that stands in the presence of God*, i.e. Ever ready to be sent of him in any imployment. Now as Angels are Gods Ministers in Heaven, so Ministers are Gods Angels on Earth, and stand in his presence from which *Jonah* did flye.

*And he went down to Japho, for he found a ship going to Tarshish.*] *Japho* was the Port of *Ierusalem*, distant from thence some thirty miles, in the Tribe of *Dan*, afterwards called *Ioppa*. Here *Jonah* findes a ship for his purpose; how all things seem to favour and flatter his flight. He lights on a ship, the ship sets saile, and at the first the tyde serves, the winde seconds them. Let us suspect our selves, and search our actions whether they be not wrong, when we run without rub, and sayle without *remora*: For the first entrance into sinne is easie and pleasant; whereas in good actions when we begin them, it is a thousand to one, but that the Devil or our corruptions, start some enemies or obstacles to hinder us.

*So he payed the fare thereof.*] *Jonah* herein seems to be a man of a good conscience. Hearken ye detainers of the wages of the hirelings: Know that *Oppression*, the master whom you serve, will deale otherwise with you, than you deale with your servants: For the wages of sin is death, and that shall duly be paid you. And you Servants who have received your hire afore hand, deale not worse with your Masters, for dealing the better with you, but conscionably doe your worke, that the Outlandish Proverb may not be verified in you, *He that payes his Servants wages afore hand, cuts off his right arme*: that is, Occasions him to be lazie and slothfull.

*That he might goe with them to Tarshish from the presence of the Lord.*] *Pharaoh's* dreams were doubled, because it was a thing determined by God, *Gen. 40. 42*. So these words were doubled in the Text, to shew that it was no suddain motion or project whereon *Jonah* stumbled unawares, but it was a purpose consulted, concluded, debated, determined. He would, that he would flye from the presence of the Lord. Now, it is the opinion of some, that *Jonah* altered his calling and turned Merchant, but this is more than can be proved out of the words. Traffique in it self is lawfull, making those wooden bridges over the Sea, which joyn the Islands to the Continent, adopting those Commodities to Countreys, whereof they are barren themselves by nature. But it is not fitting that the Tribe of *Levi* should change Lots with the Tribe of *Ashur*; Or that those

who have *Curam Animarum*, should take upon them *Curam Animalium* : Apply themselves Husbandry, Graſing, or any Mechanicall Trade.

V E R S E 4 .

*But the Lord ſent out a great winde into the Sea, ana there was a mighty tempeſt in the Sea, ſo that the ſhip was like to be broken.*

*But the Lord.]* Though the man did thus leave his Maſter, yet the Maſter will not thus leave his man : but ſends a Purſevant after him. Learn from hence, God is carefull for his Servants, though they be careleſſe for themſelves. *Gen.* 19. 16. Thus alſo was God mercifull to *Thomas*, (who, for his temper, may be called, *the Ionah of the Apoſtles*) making a new apparition for the confirming of his faith, *Iohn* 20. 26. Let us pray to God, that he would love us to the end ; that though we forſake him, he would not forſake us. That though we forget the duty of Children to him, he would be pleaſed to remember the love of a Father to us. And here we may admire Gods goodneſſe to take ſuch pains about the recalling of a forward finner. Lord ! what was *Ionab* that thou ſhouldeſt regard him ? or the ſonne of *Amittai*, that thou ſhouldeſt viſit him ?

*Sent out a great winde into the Sea.]* God is the commander of the windes, and hath them at his back as the Centurion had his Servants. *He ſaith to the Eaſt winde, Goe, and be goeth,* *Exod.* 10. 13. *And the Weſt winde, Come, and he cometh,* *Exod.* 10. 19. *And to the South winde, Doe this, and he doth it,* *Pſal.* 78. 26. If it be objected, that the Devil is ſtyled, *Ephes.* 2. 2. *The Prince of the power of the ayre* : and therefore (to give the Devil his due) ſithence winde is nothing elſe but ayre moved by vapours : It may ſeem to be a ſubject of the Devils Dominions. i Anſwer, The Devil is no abſolute Prince of the ayre, no Monarch, but onely he hath a deputed Command therein under the God of Heaven. And Satan dares not for the fear of a *præmunire* exceed his commiſſion, and endeavour any thing in the ayre, without Gods expreſſe command or permiſſion :

Much lesse can Witches and Conjurers (Lieutenants under the Devil) perform any thing therein. And as for the Heathens fancie, which make *Æolus* God of the Winde, it is lighter than the winde it self.

*So that the ship was like to be broken.]* Here a difficult Objection may be started. How could it stand with Gods justice to put so many innocent Mariners in hazard and jeopardy of their lives for the sinne of *Jonah* alone? But these Sheep, what have they done? Will God destroy the righteous with the wicked? Shall not the Judge of all the earth doe righteously? I answer, first at large. In God's proceedings what we cannot conceive to be good, we must not condemn to be bad : But suspect our selves, suspend our censures, admire his workes, which are never against right, though often above reason. To come nearer : God need not pick a quarrell with man, he hath just matter enough at any time to have a controversie with him, and to commence actions against him. These Mariners, though not guilty with *Jonah* in this particular act ; yet had deserved this punishment of God, for their former manifold transgressions, from which no man is free.

Yet God hastened this punishment upon them for *Jonah's* preface with them. Wash not in the same bath with *Cerinthus*, decline the society of notorious sinners, *Rev.* 18. 4. Gold, though the noblest mettall, loseth of his lustre by being continually worn in the same purse with silver : And the best men by associating themselves with the wicked, are often corrupted with their sinnes, yea and partake of their plagues. Yet when men are implunged in misery, through the faults of others, and suffer for company for the sins of others, (as men in suretyship, undone by the prodigality of their friends for whom they were bound,) Let them reflect their eyes on their own faults, and know that though they be innocent in this particular, yet they have deserved this punishment of God for some other sin. And God may justly take advantage at his own pleasure to inflict the punishment. However, let them know themselves for sinners in an high degree, who involve others within the very and latitude of their owne punishments ; As drunken Hus-

bands, who by their prodigality drown'd their whole Family in a sea of want, making their Wives, Children, Servants, Cattle pinch and pine through their riot, and exceſſe. For our parts let us labour to attain to true piety, that ſo we may rather be a *Joſeph*, whoſe goodneſs may make a whole family to proſper; Rather one of thoſe ten righteous, for whoſe righteousneſſe a whole *Sodome* might be ſaved; then an *Achan*, for whoſe ſins an Army may be routed; or a *Jonah*, for whoſe fault, a whole ſhip full of men was like to be broken.

V E R S E 5 .

*Then the Mariners were afraid, and cryed every man unto his God, and caſt the wares that were in the ſhip into the Sea to lighten it of them: But Jonah was gone down into the ſides of the ſhip, and he lay down, and was faſt aſleep.*

*Then the Mariners were afraid.]* Theſe words afford an harder than *Sampſon's* riddle: Out of the Bold came Fear. Out of the Prophane, Piety. Out of the Covetous, came Caſting away of goods. Mariners they are the hardieſt of all people, ſo alwayes in danger, that they are never in danger, as if their hearts were made of thoſe rocks, amongſt which they uſe to ſayle, yet ſee, *they feared*. They are accounted a prophane kinde of people, a-kin'd unto the unjuſt Judge, *Luke* 18. 2. They are eſteemed the *Nazareth* of the world out of which cometh no good; Yet ſee, they pray. They are generally covetous, venturing their lives for lucre: yet ſee, they caſt away their goods. Whence we may learn, that afflictions are able to affright moſt prophane men into piety: whether really inflicted, as unto *Pharaoh*; or certainly denounced, as unto *Ahab*. Wherefore, let us labour that we be as good, when afflictions are removed, as when they are afflicted; as pious in wealth, as in want; as well affected in health, as in ſickneſſe, that in proſperity we prove not Apoſtates from thoſe pious reſolutions, which we made in adverſity. When *David* had appointed *Solomon* King, *1 Kings* 1. 36. *Benaiah the ſon of Jehoiada answered, AMEN.*

*And the Lord God of my Lord the King, say, AMEN.* So when in afflictions we have made any vowes of future piety, if we have deliverance, let us pray to God to ratifie and confirm our resolutions; and to give us strength to fulfill and perform them: Left otherwise we take but a lease of piety; during the term that the tempest doth last, & relapse to our former wickedness when the calm begins.

*And cryed every man unto his God.*] Generall punishments must have generall prayer and humiliation, otherwise the plaister will be too narrow for the sore. *To his God.* The ship was fraught with a Miscelanie of all Nations: It was a *Babel*, and contained a confusion of as many Religions, as that of Languages: None were at a losse for a Deity to pray to. (So an unnaturall sin was Atheisme) Yet wofull then was the estate of the World, when one could not see GOD for Gods. But let us now be thankfull, that as the true Serpent of *Moses*, eat up and devoured the seeming Serpents which *Iannes* and *Iambres* the Ægyptian Inchanters did make: So now, in the civillized world the knowledge of the true God hath devoured and done away all fancies and fables of faigned Gods. Neverthelesse, as the Heathens in this ship, so every Christian may still pray to his proper GOD. *My Lord and my God, saith Thomas. I thank my God,* 1 Cor. 1. 4. The same is God to all in generall, and to each in particular.

*And cast the wares that were in the ship into the Sea.] Skin for skin, and all that a man hath, will he give for his life, A&t. 27.* Now if life be so dear, how dear is the life of our life, the eternall happineffe of our souls? *What shall a man gaine, if &c?* Therefore when it cometh in competition, whether we shall lose our soules, or our goods; let us drown our outward pelfe, lest it drown us; let us cast it away, lest we be cast away by it. *Woe be to him that loadeth himself of thick clay,* Hab. 2. 6. Rather as *Ioseph* saved himself from his Mistris, though he left his garment behinde him: So it matters not though we lose (the clothes of our soules) our earthly possessions; so be it our souls themselves still remain safe and entire. And if in such a case we must forgoe our goods, much more must we forsake our sins which

are good for nothing, but to sink us down to destruction, *Heb.* 12. 1. Lets lay aside every waight, and the sin that doth so easily beset us. And not onely pray to God to assist us, but with the Mariners in the Text, back and second our prayers by using all lawfull means for our own safety.

*But Jonah was gone down into the sides of the ship.]* I here reade a contradiction in *Jonah's* actions : *He went down into the sides of the ship* ; this favours of flight and of fear : *And there he slept* ; this of confidence and security. Yet wonder I not that I cannot make sense of *Jonah's* actions, who surely at this time could scarce make sense of his owne. Sin distracts men, and makes them at the same time imbrace contradicting purposes : So that their resolutions fight as the twins in *Rebecka's* womb, and are as contrary to themselves as to God's lawes. See *Jonah* at one instant, *Formidat & audet*.

*And lay down, and was fast asleep.]* An Emperour hearing of the death of one of his subjects, who was deeply indebted, sent to buy his bed, supposing there was some *opium*, or soporiferous vertue therein, that he could sleep so soundly thereon and be so much engaged. Surely this Emperour would have proved a frank Chapman to have purchased *Jonah's* ship ; who, notwithstanding he had so many things within, without, about, above, beneath to disturb him, yet, as if the tossing of the waves, had been the rocking of this cradle ; and the roaring of the windes, Lullabyes in his ear, *was fast asleep*. Learn, first, it is a great sin with *Jonah* to be drowsie, when the rest are at their devotion, and yet many such Separatists, and Non-conformists we have, who by their sluggishnesse divide themselves from the whole Congregation. Indeed, *Eutiches* had some plea for his sleeping, because *S. Paul's* Sermon was continued untill mid-night. But we may say to our people, as our Saviour to his Disciples, *What ? can ye not watch with me one hour ?* Secondly, it is a great sinne with us (with *Jonah*) to be secure, whilst we, (with others) are in a common danger, and calamity. Consider the present estate of the Christian Church ; Is it not tossed with the tempest of warre, as bad as *Jonah's* ship ? It lost an Anchor, when the *Palatinate* was lost. It sprung a Leake, when *Rochel* was taken. One of the main Masts



thereof was split, when the King of *Sweden* was kill'd. Though we in this *Island* be safe in the sides of the ship, yet let us not be sleepy as *Jonah*, but with our prayers commend to God the distresses of our Beyond-sea-brethren ; and thank God that we (like *Gedeon's Fleece*) are dry, when the ground round about is wet with weeping ; steep'd in teares, bedew'd with mourning. Thirdly, persevering in sinne besots men, and makes them insensible of the greatest dangers. It makes men like *Nabal*, their heart dyes within them, and they became like a stone ; so frozen in their finnes, that no fear of Hell-fire can thaw them. Thus *David*, when he kill'd *Uriah*, seem'd to kill his own conscience. How was he bereft of sense of sinne and punishment for nine monthes together ; yea, the time of *Bethsheba's* deliverance was come, but the time of *David's* repentance was not come. Who ever saw the Sun so long in an eclipse ? Let us therefore stop sinne in the beginning : For prophaneness as well as piety is advanced by degrees, and in the progresse thereof, hath certain stages before it comes to the journeys end. Crush it therefore in the first motion before it comes to be a settled thought ; in the thought, before it break forth into action, in the action, ere it become a disposition ; in the disposition, ere it be an habit ; in the infant-habit, before it become inveterate, and another nature. And here also we may see how desperate security in wicked men hath by usurpation intituled it selfe to be true valour. Men count wicked men full of fortitude, which run on Gods drawn sword without any feare ; when alas ! it is nothing but a sottish security arising from a seared conscience. Will any say, that it is true valour in a *Bedlem* that he feels no pain, whose limbs are benumm'd and past sense.

V E R S E 6 .

*So the Ship-master came to him, and said unto him, What meanest thou, ô sleeper ? Arise, call upon thy God, if so be that God will think upon us, that we perish not.*

*So the Ship-master.]* The Ship-master that was, (but now no Master of it, the Tyranny of the tempest Commanding

both it and him) begins to bestirre him. Great men must not thinke to be priviledged from danger by the eminencie of their place. *Mordecai to Hester : Think not thou shalt escape in the Kings house more than all the Iewes.* Yea, sometimes Great men are in the greatest dangers, they are most aimed at, *Fight neither against small nor against great, save onely the against the King of Israel,* 1 Kings 22. 31. Now sithence there was a Governour in a ship, it teacheth us that no company can long subsist without order and superiority one above another : From the Courtiers to the Prisoners, *Gen. 39. 22. Ioseph* had all the Prisoners in the Prison committed to his hand. Ten is but a small number, yet *Moses* made Governours over ten, *Exod. 18. 21.* Yea, as there is *Michael* the Archangel in heaven, so is there *Beelzebub* the Prince of Devils in Hell : So much order there is in the very place of confusion. Away then with the Anabaptist, who would set all men at odds by making all men even. For a Common-wealth to want Chiefe, it is the chiefe of all wants, every man will doe what he list, few what they should : too much liberty would make men slaves to their own self-will. Let us therefore be subject to the higher powers, knowing that there are no powers but of God.

*Came unto him, and said,]* Every one in authority ought to look unto those which are under their command ; otherwise they shall answer to God for such faults as those commit which are under their charge, through their over-sight and neglect. Christ is said to have baptized, *Iohn 3. 23.* And yet it is said, *Iohn 4. 2.* That he himself baptized not, but his Disciples. We see that the deed of the Servants being done by the countenance and command of the Master, is attributed and ascribed to his Master as his own proper work. If the Master hears of his Servants drunkenness, and punisheth it not, it is the Masters drunkenness. If the Master hears of his Servants prophaneness, and reproves him not for it, it is his prophaneness. Blame-worthy then are those Magistrates who would have the profit, not the pain ; the credit, not the care of their place and charge : so that they deale with those that are under them, as *David* did with

*Adoniah*, they will not so much as trouble themselves to say to Offenders, *Why doest thou so?*

*What meanest thou, O sleeper!*] See here the Gentile teacheth the Jew, the Pagan preacheth to the Prophet, and he is content to hear him. How faulty is their pride, who count it an imbasing of their knowledge to listen to the advice of others, who in any respect are their inferiours, *Iob. 9. ver. 34.* Yet *David* hearkned to the advice of *Abigail*, *Abraham* to the counsell of *Sarab*, *Apollos* to the instruction of *Aquila*, *Priscilla*, yea *Solomon* (the wisest of earthly Kings) had Council of Aged men which stood before him. Neither need any man think much to learn of the meanest of men, who may be taught by Pismires and Lillyes. Yet when inferiours on just occasion adventure to counsel those that are above them, that their councill may better relish, Let it be seasoned with these three ingredients, first, Secrecie. This alone was good in *Peter's* reprovng of our Saviour *Mat. 16. 22.* προσλαβόμενος *He took him aside.* Secondly, Seasonablenesse. *Abigail, 1. Sam. 25. 36.* told drunken *Nabal* neither more nor lesse, till the next morning : she thought her physick would work the better, if she gave it him fasting. Thirdly, Humility. *Naaman's* Servants : *Father, if the Propbet had bid thee some great thing, wouldst not thou have done it?* 2 Kings 5. 13. They brought not onely good Logick, reasoning from the greater to the lesse ; but also good Ethicks, *Father.* These cautions observed, meaner persons by Gods assistance, with hope of successe, may take upon them to advise their betters.

*Arise, and call upon thy God.*] He doth not onely reprove him for what he had done amisse, but also directeth him in what he should doe well. They are miserable Guides, that tell the wandering Traveller, that he hath lost the way, but tell him not how to finde it.

*Arise.*] Men must put away all lazinesse, when they prepare themselves to prayer. Indeed, when in sicknesse we are Gods prisoners, then we can only rouse up our souls and not arise in our bodies ; then, with *Hezekiab*, we may lye on our bed and pray, pleading to God, as *Mephiboseth* to *David*, that *his servant is lame* : But otherwise, *Cursed is he that*

*doth the worke of the Lord negligently.* The first fruits of the Asse was not to be dedicated to God in the Leviticall Law, but the neck thereof was to be broken. Let us break the asses neck, let us banish all sloth and laziness when we goe about to perform any service of God.

*Call upon thy God.]* Because perchance the Ship-master had a great opinion of the sufficiency of *Ionab's* God, or because he might have a conceipt that *Ionab's* prayers might be more prevalent than his owne. *Æschinus* said unto his Uncle *Mitio*, in the Comedie :

*Tu potius deos comprecare, nam tibi eos certo scio,  
Quo vir melior es, quam ego sum, obtemperaturos magis.*

Or else he onely aimed at a generall collection of prayers, hoping that that cable-rope would be strongest that was twisted of most severall cords.

*If so be that God will think upon us, that we perish not.]* It is worth our search to know, when these words, *If so be God will*, are to be inserted into our prayers, and when they must be omitted. When we pray for pardon of our sins, then we must omit them : For God hath said, *At what time, &c. I will put all his wickednesse out of my remembrance.* Now let us not dispute of what is determined suspect what is sure. God saith, *he will.* Let us not say, *If so be God will.* If our repentance be unfaigned, our pardon may be undoubted : In such a case, Let us come to the Throne of Grace with boldnesse in the assurance of faith, with reasoning, trust perfectly in grace. But when we pray for the removall of punishment, then these words are no Parenthesis, but an essentiall part of our prayers, then we must submit our selves not our wills, but *thy will be done* ; then with children we must not cry to carve our own meat, but eat that which God our Father cuts for us, though it be unwholesome for our palats to tast, it is never unwholesome for ou stomachs to digest.

## V E R S E 7 .

*And they said every one to his fellow, Come and let us cast lots, that we know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.*

*And they said every one to his fellow.]* The apprehension of the present danger, was the cement that did glue and unite their different judgments and affections, to resolve on that, which they conceived was for their generall good. It is likely that the beasts in the Arke when they were in a common danger of drowning did agree together, and for that time dispence with their mutuall Antipathies. Grant then that we have severall tempers, humours, opinions; yet the apprehension that we have one grand unpartiall enemy, the Devil, who like a roaring Lyon seeks to devour us: This should make us centre our votes in such resolutions which are behoofull for all our goods.

*Come let us cast lots.]* The use of Lots was very antient amongst both Jewes and Gentiles. They were of three natures, 1. The Lot Divinatorie, used by *Haman*, *Heft.* 3. 7. And as for this kinde of Lot, it is utterly unlawfull, *We have no such custome, nor yet the Churches of God*, Secondly, Divisorie, *Obad.* 11. *Mat.* 27. 35. Thirdly, Consultory, *Lev.* 16. 21. *Iosb.* 7. 18. 1 *Sam.* 14. 42. These are lawfull, if used lawfully, with these cautions: First, in matters of difficulty; As quicksilver in the *Iliaca passio*, when nothing else can untwine the gutts; in perplex and intricate causes. Secondly, in matters of consequence, otherwise there may *difficiles nugæ*; Riddles not worth the reading. Hard shells without a kernell not worth the cracking. Difficulties which deserve not the resolving. Thirdly, they are to be ushered with prayer, as in the choice of *Matthias*, *Acts.* 1. Fourthly, that nothing therein be attributed to Chance, *Prov.* 16. 33. *The lot is cast into the lap, but the whole disposition thereof is from the Lord.* *Whole.* Fortune, that God of mans making; is a meer Idol of *Dagon*: and falls down at the approach of the Arke of GOD's providence: Loosing both head and hands, power both to plot and perform. It

is not Fortune blinde through ignorance that cannot see, But Divine Justice blinde through impartiality that will not see, which ordereth the matter. Lastly, no couzenage or deceit is to be used in them. Lots are Gods scales, wherein he weigheth matters of seeming equallity, and shoves which preponderates : they therefore that falsifie this balance of the Sanctuary, must needs be abomination in the sight of God.

Now because Lots may say to Cards, what *Naomi* sayd to *Boaz*, *They are neer unto us, and of our affinity* ; something also of the use of them. It were no great harm if there were no other Cards used, than those of Clothiers about wooll, and of Mariners in the ship. But as for Cards to play with, Let us not wholly condemn them, lest lacing our consciences too straight, we make them to grow awry on the wrong side.

Such Recreations are lawfull if we use them as *Jonathan* tasted the honey, putting forth the end of his rod he touched a little of it, and his eyes were cleared. But let us take heed of a surfeit, into which those doe fall who either play out of covetousnesse, or for more than their estates can bear, or constantly and continually ; all their meat is fauce, all the dayes in their Almanack play-dayes, though few Holy-dayes. The Creation lasted but a Week, but these mens Recreations all the dayes of their lives ; such using of lawfull exercises is altogether unlawfull.

*That we may know for whose cause this evil is upon us.]* The best man in the ship carried sinne enough about him to drown himself, ship, and passengers. But this milk we suck from the breasts of our mother *Eve*, to shift and putt off the fault from our selves, how guilty soever we are, 1 Sam. 15. 9. *But Saul and the people spared Agag and the best sheep* : Now ver. 15. it is said, *They have brought them from the Amalekites, for the people spared the best of the sheep*. He that was the greatest in the sinne, would not be at all in the shame. Should God scourge this Land with Famine, or any other generall punishment, The Courtiers would impute the cause thereof to the Covetousnesse of the Citizens : The Citizens to the Prodigality of the Courtiers : The Rich to the

unthankfullnesse, discontented murmuring of the Poor : The Poor to the hard-heartednesse of the Rich : The Laity to the Clergies want of preaching : The Clergie to the Laities want of practising : Every one would poss the fault from himselfe, and be inquisitive with these Mariners, *For whose fault this evill was upon them*

FINIS.



THE  
BEST NAME  
ON  
EARTH.

Together with severall other sermons lately preached at *S. Brides*; and in other places.

By *Tbo. Fuller*, Batchelour in Divinitie.



L O N D O N,  
Printed by R. D. for *John Stafford*, at the  
*George* at Fleet-bridge. 1657.



[“ In vain the name of Christ we bear,  
Unless the heart of Christ we share ;  
Through faith and charity alone  
Is Christ received and felt and known.

In vain the name of Christ we bear,  
Unless the faith of Christ we share.  
Not words alone, but deeds shall prove  
The living faith that works by love.

In vain the name of Christ we bear,  
Unless the Cross of Christ we share.  
The path that leads us to the skies  
Demands love's perfect sacrifice.

In vain the name of Christ we bear,  
Unless the love of Christ we share ;  
That love that bids the dying live,  
And whispers on the Cross, ' Forgive. ' ”

THOMAS L. HARRIS, *Hymns of Faith and Life*,  
Edited by Hunter, 1889, p. 208.]



## [Introduction.



THE *Best Name on Earth* and the three sermons printed with it are further fruits of the St. Bride's lectureship. The first was entered by STAFFORD at Stationers' Hall in April 14, 1655, and the three sermons in January 23, 1655-56, as part of a series of ten, already mentioned in the introduction to the *Best Employment*, &c. The book containing these four sermons is now unusually rare. Probably the frontispiece by HOLLAR and the portrait of FULLER have tempted Grangerites and collectors of HOLLAR's work, who have thus sacrificed theology on the shrine of art. The general title is dated 1657, but the three last sermons are dated 1656. Each sermon is paged separately, but the signatures are consecutive throughout, and as the Bodleian, the Bailey, and other copies are without engravings, it is possible that some part of the edition may have been so issued for the benefit of those whose tastes or purses were not to be attracted by pictures. FULLER tells us that "these sermons have the disadvantage of the former, by the later starting thereof; and were for some private reasons of the Author retarded in the printing; yet they may have the good speed to overtake the rest. They were first made at the request of his worthy friend, now deceased, and preached in a private parish near London; since they have proceeded into a more public congregation." There is a re-issue dated 1659, and another edition in that year, "printed for the use and benefit of WILLIAM BYRON, Gent." In reference to HOLLAR's frontispiece there is a verse by JOHN QUARLES :—

"Behold this ancient City, from whence came  
(As from the sacred Font) the Christian name :  
Heaven grant y<sup>t</sup> our once famous London may  
What Antioch gave, in time not take away.

"Jo. Qu."

Possibly these are merely re-issues of the unfold remainder of the first edition.

The subject of the first sermon is the Christian name, and includes some speculations as to its origin; but modern critics, for the most part regard the name as having been applied to the disciples in derision,

and not as FULLER implies deliberately chosen by them,—though he points out that in modern times the terms Lutherans, Calvinists, &c., had arisen as nicknames. He refers to the multiplicity of sects in his own day, but refrains from cataloguing these strange manifestations of that disunion which was so foreign to his equable and peace-loving temperament. Such a catalogue may be seen in old EPHRAIM PAGITT's *Heresiographie*.

There is a curious charge against the Roman Catholics that in Rome the name Christian is a term of disgrace. The passage occurs in Dr. WILLIAM FULKE's *Annotations on the Rhemish Testament*, Acts xi. 26, "But it is notoriously known, that the most honourable name of Christians, is in Italy and at Rome (the country and See of Anti-Christ), a name of reproach, and usually abused to signifie a foole or a dolt as witnesseth Christ. Franch. Coll. Jesuit. *in fine*." The witness thus vaguely cited is apparently CHRISTIAN FRANCKEN, a native of Brandenburg, who was born about 1534, and having seceded from Lutheranism to Catholicism became a Jesuit in 1568, and was a professor at Vienna in 1576. Afterwards he gave up his chair there and passed through a remarkable series of religious transformations. His treatise against the Trinity led to his imprisonment, and finally his exile from Poland. He bitterly attacked the Society of Jesus, of which he had been a member. Whatever else may be said of him, he is scarcely a witness to be relied upon in such a case. FRANCKEN's writings are numerous and scarce, and it is not at all clear to which of them FULKE refers. (BACKER, *Bibliothèque des Ecrivains de la Compagnie de Jésus*, Liège, 1856, t. iv. p. 242.)

A.]



To the  
READER.

**T**Heſe ſermons have the diſadvantage of the former by the late ſtarting thereof ; and were for ſome private reaſons of the Author, retarded in the printing ; yet poſſibly they may have the good ſpeed to overtake the reſt. They were firſt made at the requeſt of his worthy friend now deceased, and preached in a private pariſh near London ; ſince they have proceeded into a more publick congregation. And what is the common plea for printing, is the Authors juſt and peculiar reaſon as to theſe ſermons, that the importunity of his friends hath expoſed them in this condition. The ſubject is not improper for the times, wherein ſo many opinions are ſet on foot, and new names of ſeverall faſtions daily invented. The Lord grant, that as the true and real ſerpent of Aaron did outlive and outlaſt, eat up and devour the ſeeming and fictitious ſerpents of Jannes and Jambres the Egyptian enchanter ; ſo the real and royall name of Chriſtianity may baniſh and diſperſe the fond denominations of ſeverall faſtions, whether aſſumed by themſelves out of fancie, or impoſed by others out of envy and malice.

Thine in the Lord Jeſus,

Thomas Fuller.

[“A title so honourable and of such concernment that St. Luke has thought fit to mention the city in which that name was first heard, and given by Euodius, the bishop of that place, as Ecclesiastical History informs us; in which the primitive Christians so much delighted, that before the face of their enemies they would acknowledge no other than this, though hated, reviled, tormented for it.”—PEARSON, *On the Creed*, art. ii.]



# THE BEST NAME ON EARTH.



ACTS. II. 26.

*And the Disciples were called Christians first in Antioch.*

I. **W**E meet with four names in Scripture whereby the servants of God converted to embrace the Gospel, were called, before the time that my text was written. These took their denominations from the four *Cardinall* graces so necessary to mans salvation.

- |                         |            |                |
|-------------------------|------------|----------------|
| 1. From their Holinesse | } called { | Saints.        |
| 2. From their Faith     |            | Believers.     |
| 3. From their Love      |            | The Brethren.  |
| 4. From their Knowledge |            | The Disciples. |

From their *Holinesse* called *Saints*, Acts 9. 13. *I have heard by many of this man, how much evil be bath done to thy Saints at Ierusalem.* Acts 9. 32. *He came down also to the Saints which dwelt at Lydda.*

From their *Faith* called *Believers*, Acts 5. 14. *And believers were the more added to the Lord, multitudes both of men and women.*

From their *Love* called the *Brethren*, Acts 9. 30. *Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.* Acts 11. 1. *And the Apostles and brethren that were in Iudea heard that the Gentiles had also received the word of God.*

From their *Knowledge* called the *disciples*. The number of the *disciples* was multiplied. Acts 6. 2. Called the multitude of the *disciples* unto them. And in my text, *And the disciples were called Christians first in Antioch.*

2. Observe in the words,
  1. Who were called ; The *disciples* : all they, and onely they.
  2. What were they called, *Christians*.
  3. Where were they called, at *Antioch*.
  4. And lastly, when they were called ; First, neither sooner nor later, but just now when the Church so increased with the preaching of *Saul* and *Barnabas*.

We will chiefly insist on the second and third parts ; and therein for the more conveniency, invert the Order, and begin first with the place called *Antioch*.

3. First then *Negatively*, not at *Jerusalem*, and that for two reasons.

First, because *Jerusalem* had lately lost its credit with the great God of *Heaven*, it was become Bankrupt in its reputation for her ingratitude to God, and cruelty to his servants, Matthew 23. 37. O *Jerusalem, Jerusalem, Thou that killest the prophets, and stonest them which are sent unto thee ; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ? Behold, your house is left unto you desolate. Yea it was utterly unfit that the name of Christians should begin, or be born in that place where Christ was so cruelly put to death.*

4. Secondly, because *Jerusalem* was of a covetous, envious, and ingrossing nature, ready to monopolize and inclose all honour to it self. So that had the name of *Christians* first begun within the walls of *Jerusalem*, the Jews would have been ready alone to lay claim thereunto, excluding the *Gentiles* to have any participation therein. As Christ therefore suffered without the walls of *Jerusalem*, thereby proclaiming himself a publick good, not appropriated to that private nation, and for the same causes the name of *Christians* began not at *Jerusalem* but at *Antioch*.

5. Secondly, *Negatively*, The name began not at *Rome*.

O how would the tide of *Tybur* have swollen beyond bounds and banks, had the name of *Cbrist* first begun from that *Citie*? How would the papists boast (though not without some cause) yet beyond all measure, that *Rome* in a manner was the *godmother* of true Religion, and gave her the name of Christianity? If a father cannot in his writings veil his bonnet in a civil respect to the citie of Rome, and give it a regardfull salutation, because it was the imperiall citie of the world; if an ancient Ecclesiasticall Historian cannot give it a Rhetoricall complement, in respect it was so famous a Church, and most ancient Patriarchall Seat, having precedence before, though not superiority above, all other Churches; I say, if in such cases their expressions are hailed and tugged by popish parasites, to signifie (contrary to the mind of the speakers) the primacy and infallibility of the Romish Church: how would they ere now have hollowed it into the eares of deaf men, and imperiously upbraided the Church of *England*, if the name of Christians had its rise from *Rome*, and originall in the walls thereof? But God hath marred their *mark*, and payred their *pride*, and blasted their boasting: Christians were first so called, not at *Rome* but at *Antioch*.

6. Here let us enquire orderly into two things,

1. What was *Antioch*?

2. What is *Antioch*?

What was it? I confesse there be many cities in *Asia* of that name, no fewer then seven and twenty, which I could easily demonstrate, were it not my work to preach *beaven* unto you, and not to read a *Geography Lecture*.

7. The reason why there were so many *Antioches* is this, because there were two *Antiochusses* successively, both puissant princes and eminent Emperours of *Asia*, who founding, repairing, and enlarging severall cities, called them all after their own name. Besides, they had many friends and favourites who to ingratiate themselves with these princes, called the cities of their own erection after the names of Antiochus.

8. But the *Antiochia* mentioned in the text, is certainly known to be Antiochia in *Cælosyria*, so called, because lying



in a hollow vale interposed between the mountains of *Libanus* and *Antilibanus*.

It was commonly called *Antioch* the great, and was a *Metropolis* for trade in those Eastern parts.

9. Come we now to consider what is *Antioch*.

It is a pittifull inconsiderable village, famous onely for what it hath been; the Churches therein are buried in their own Churchyards. It falleth so much under the notice of a Geographer, that it falleth not under it generally; omitted in most Mapps, except some charitable ones, which are pleased in pitie to take cognizance thereof.

Yea, which is worst of all, a sound Christian and orthodox in his judgement, is hardly to be found in that citie where Christianity first began. It is at this day infected with *Mahumetisme*, and such few sorry Christians as remain therein, are infected in the Fundamentalls of *Religion*: for they follow the Greek Church, and deny the procession of the holy spirit from the sonne, the second person in the Trinity.

Use 10. To teach humility to all places of greatnesse, not to confide in their own populousnesse, but to walk in humility before God, seeing *Antioch* the great, that voluminous citie, is now epitomized to nothing: yea, we may generally observe, that all cities that wear the surname of Great, are beheld by God with a jealous eye: partly because greatnesse is a flower of the Crown of heaven; partly because *great cities* presume on their populousnesse to be *great sinners*; hoping in vain that their greatnesse will procure them an *Akt of Indemnity*, and God be moved to let them alone, rather then to punish so many, enough to make the sword of his justice turn edge, before it cut through them.

11. The premises I say have moved the Great God of heaven to hold a strict eye, and heavy hand over all cities surnamed Great; whilest lesser places, Zoars, escape best in general judgements: *Nineveh the great*, Jonah 3. 3. *Hamath the great*, *Rabbah the great*, *Babylon the great*, Revel. 18. 2. *No the infinite*, Nahum 3. 9. And *Antiochia magna*, are all reduced to ruins.

12. Give me leave to say to this citie of *London*, as *Darius* did to *Daniel* in a holy complement, O *Darius*, live for ever,

that is (understand it a *finite ever*) might he, in *life, health, and prosperity*, continue to the utmost possibility of nature. So say I, O *London*, *last for ever*, may it flourish as long as any place hath a subsistence in this sublunary world; however, let it not be high minded, but fear, seeing *Antioch* a place as plentiful, as puissant, as populous, is now dwingled away to an inconsiderable village.

13. Come we now to the name of *Christians*:

This will bear a double debate, first, whether it was imposed by the enemies of the Church in scorn and derision, or whether the Church it self did assume it as an act of their own election and approbation.

14. I conceive the first utterly improbable: for had the persecutors of the Church, the depravers of goodnesse and good men, given a name unto them, they would have invented and imposed one more defamatory, of greater shame and disgrace, as to call them *Hereticks, Nazarites, Crucifixians*, and the like; and not so noble a name as *Christians*.

By the way we may observe, that the word *Christian* is used twice in the Bible, or if you will, but once and an half. Once 1. Pet. 4. 16. *Yet if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf.* The half time, Acts 26. 28. when *Agrippa* said, *Thou hast perswaded me almost to be a Christian.* In both which places we find the word taken in an honourable acception, nothing of shame being imported therein; which perswades us to believe, the name was never fastened on Gods servants by their professed enemies.

A second enquiry succeeds, *viz.*

15. Whether this name was by divine injunction immediately bestowed upon them, or whether the Church meeting together, by a prudential Act, with a joint consent assumed it upon themselves.

I confesse at the first reading, I conceived the text in the Original favoured the former, where I read *χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς*: now *χρηματίσας* sometimes containeth divine inspiration therein, and is so used Matth. 2. 12. *Καὶ χρηματισθέντες*: *And being warned of God in a dream.* This, I say, inclined me to believe the name of

*Christians* to be revealed from God, and by him immediately imposed on the disciples.

16. But on second thoughts, I find the word sometimes to import no more then a plain denomination. And so it is used, Rom. 7. 3. *μοιχαλὶς χρηματίος*, *she shall be called an adulteresse*; which moveth me to believe, that without any such immediate revelation from heaven, in an extraordinary manner, in the manifestation of Gods will, the Apostles there present, by the assistance of Gods Spirit within them, and the generall consent of the Church about them, assumed that name upon themselves.

17. Possibly because many believed, some of the *Circumcision* and some of the *Uncircumcision*; and because *Gentiles* was a name odious to the *Jews*, and *Jews* offensive to the *Gentiles*: therefore the word *Christians* was pitcht upon as common to both, to bury the former names under it: for though *Jew* and *Gentile* did ever remain as words of *civil distinction*, they were henceforward abolished, as *terms of hateful disparity*.

*Quest.* 18. But why were they not called *Fatherians* from God the Father, or *holy Ghostians* from the holy Ghost? why onely *Christians* from Christ the second person in the Trinity? here, if any return that they are too harsh and ill founding, too troublesome and tedious to be pronounced, the *answer* is in no degree satisfactory to the question.

For, first, were our tongues as long accustomed to the pronunciation of these words, as they have been used to the word *Christian*, a very lisping utterance would easily be able to expresse them.

Secondly, we in *England* within these last fifteen yeares, have acquainted our tongues with as hard terms, with as numerous *syllables*, & some of *Latine*, others of *Greek* extraction, (*Presbyterians*, *Antinomians*, *Independents*, *Representatives*, &c.) and yet these go down glib with us in our common discourse.

*Ans.* 19. The true answer is this, we are called *Christians* from that person in the Trinity, that hath merited most in the redemption of mankind.

20. And here farre be it from me to make odious com-

parisons betwixt the persons in the Trinity, and their deserts towards us, which have most endeared us unto them. That person who hath done least for us, hath done more for us then we can *requite*, then we can *deserve*, then we can expresse, then we can conceive; however, may dust and ashes in all humility confesse this most necessary and comfortable truth, that Christ the second person in the *Trinity*, is the *best friend* we have in the *Court of Heaven*, and hath both done and suffered most in the effecting our salvation.

21. Thence is that expression of David, Psalme 110. 1. *The Lord said unto my Lord, sit thou at my right hand, untill I make thy enemies thy footstool.* The Lord, that is, God the Father, said to my Lord, that is to God the Sonne, to Jesus Christ; indeed one can take but little comfort in the Lord, if not for my Lords intercession. The Lord considered in his greatnesse and justice, is our enraged enemy, affording us cause of fear and sadnesse, till beheld as reconciled in our Lord unto us.

22. Now it will plainly appear, that Christ hath performed most for mankind in order to our *Salvation*.

For, first, *in operibus ad extra*, in all outward actions, Christ the second person in Trinity hath an equall share with the other two. Thus Christ, as well as the other *two persons in Trinity*, created the World, and all therein, John 1. 1, 2, 3. *In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made.*

23. Secondly, we are justified by Christ, as well as by God the Father, Gal. 2. 17. *But if while we seek to be justified by Christ, we our selves are also found sinners, is therefore Christ the minister of sinne? God forbid.*

24. Thirdly, we are sanctified by Christ as well as by the holy Ghost: for as it is said, Rom. 15. 16. *Being sanctified by the Holy Ghost:* so it is said, 1. Cor. 1. 2. *To them that are sanctified through Christ Jesus.*

25. Hitherto we have proved, That Christs goodnesse came parallell with the other *two persons in Trinity*, in their relation to mankind, creating, justifying, and sanctifying us:

now it remains that we shew what *Christ* hath peculiarly done and *suffered* for us. And this will plainly appear, if we consider, how three parts of four in the Creed, are made up of our Saviours performances for our *salvation*, wherein he alone had a *personall interest*.

26. *Christ* it was, who was conceived of the *holy Ghost*, *Christ* it was who was born of the *Virgin Mary*; *Christ* it was who suffered under *Pontius Pilat*; *Christ* it was who was crucified, dead, and buried; *Christ* it was who descended into hell; *Christ* it was who the third day rose again from the dead; *Christ* it is who sitteth on the right hand of God Almighty; *Christ* it shall be who shall come to judge both the quick and dead: And thus we see, that the greater part of the Creed is but a *Chronicle* of *Christs* achievements for mankind, from whom we are justly called *Christians*.

27. But some will say, grant it fit that Gods servants should be denominated from the second person in Trinity, yet, why are they not called *Jesuites* from *Jesus*, rather than *Christians* from the name of *Christ*?

28. I answer, The name of *Jesus* which signifies a Saviour, is not of so transitive a nature as the word *Christ* is, nor can it be so properly applyed to men, without some suspicion of blasphemy, and confining thereupon; *Jesus* importeth a Saviour, *Christ* importeth anointed; now every servant of God cannot be termed a Saviour, but may properly be called a *Christ*, and an anointed.

29. This may be proved from the expression of David, Psal. 45, 7. *Thou lovest righteousness, and hatest wickedness, therefore God, thy God hath anointed thee with the oyl of gladness above thy fellows*. See we here, That *Christ* being anointed above his fellows, implieth that his fellows were also anointed, though in an inferiour proportion; though the Grand shower of graces fell onely on the head of our Saviour, yet some stragling drops did light on all them who truly believe in him, so that every Saint of God is a little *Christ* or anointed.

30. They may also be called *Christians*, that is the professors of the faith, maintainers of the doctrine which *Christ* delivered to his *Apostles*, and endeavourers to imitate the examples which he set before them.

31. Here we must not forget how the heathen made another deduction, and etymologie of the word *Christians*; for such pagans in the *Primitive times*, beholding the *love and charity* betwixt *Christians*, how they mutually relieved each others wants; but especially, how they conversed together in the time of plagues and epidemicall diseases, comforting one another, when heathen people started from the embraces of their nearest relations: I say, seeing this, they conceived they were called *Christiani quasi Chrestiani*, from *χρηστος* the Greek word for *mild and meek*, as more mercifull men, more pitifull and compassionate persons then any others.

32. But alasse, should heathens now look on the carriage, and *conversations of Christians* one towards another, how spitefull and cruell we are, how Bearish, how Borish, how Brutish we are in our mutuall dissentions, they would conclude us not called from meeknesse; so ill we broke our names.

33. Come we now to the uses of what hath been delivered, which may serve to confute two sorts of people.

First, Those that are ashamed of the name *Christians*.

Secondly, Those that are a shame to the name *Christian*.

For the first, We charge this on the account of the *Church of Rome*, let them get it off as they can. For the word *Christian* in the citie of *Rome*, is taken to be a term of disgrace, a *note* or *brand* of *infamy*; so that when they will disparage a person, they call him a *Christian*, which amounteth to as much as a *silly fellow*, a *mean man*, a man of *no parts or endowments*.

34. And will you know the true cause thereof? It is this; All pregnant wits of able and active parts, or of high and *honourable parentage*, enter themselves into some *Order*: if men, of *Benedictines*, *Dominicans*, *Franciscans*, *Carmelites*, *Jesuites*, &c., if women, *Bridgittians*, *Clarians*, &c., so that besides the name of *Christians*, they have an addition from their *Order* to distinguish them from the common sort of people. And if they be *Seculars* of any considerable

\* See the *Rhemish Testament*, and Dr. *Fulk* in his *Annotat.* on this verse, Acts 11. 26., citing one *Christophorus Francius* for the justifying of this observation.

*Eminency*, then are they known by their *dignities* of *Archdeacons Bishops, Cardinalls, &c.* So that such plain poore people which are without *welt* or *guard* of any such *Religious Accessions*, are called *Christians*, as uselesse in the *Church*, save as *ordinary persons* without any degree or dignity therein. Thus *Christian* passeth there for the civillest expression of a *fool*, and doth not *Rome* shew her self to be *Antichristian* to purpose, where the name of *Christian* passeth for a term of *dishonour*, or at the best of *diminution*?

35. In the second place we charge it on our *Romish adversaries*, that they are ashamed of the name *Christian*, because they write themselves *Dominicans, Franciscans, Carmelites, &c.*, *pleasing* and *priding* themselves in those titles, whilest the name of *Christian* (though not actually *disowned*) is disused by them, and left in *silence* and *obscurity*.

36. But here the *Romanists* turn our own *Ordinance* against us, and assault us with our own *weapons*. They heavily accuse us for being ashamed of the name *Christian*, because calling our selves *Lutherans, Calvinists, Hugenotes, Protestants, Remonstrants, Antiremonstrants, &c.* Thus as *Mary* complained, *John 20. 13. They have taken away the Lord, and I know not where they have layd him.* They charge us that we have left out and lost *Christ*, under those many strange names we have assumed to our selves.

37. I must enlarge my self in answer to this *Objection*. And first I lay down this *Foundation*, that we never took these names unto our selves, but they were fixed and fastned on us by the *spleen & envy* of our *Romish adversaries*; and here we appeal to any unbiaffed person to be *judge* betwixt us, whether this be fair and ingenuous dealing of the *Papists*? who first asperse us with such *nicknames*, first *call us so*, and then accuse us *for being called so*. And this will plainly appear, upon a particular examination of the *aforesaid* names.

38. To begin with *Lutherans* and *Calvinists*. This we say. We acknowledge *Luther* and *Calvin* two eminent instruments of Gods glory in their generation; whereof the first was more then a common man, armed *cap a pe*, with a couragious spirit, to break through, and rout the *ranks* of the *Romish superstitions*. However, we utterly

disclaime to be called by their names : call us *Lutherans*, call us *Calvinists*, call us *Protestants*, or what they please, we stand silent, and return no *vous aves*, as utterly unconcerned in that *call*, onely we find our tongues, when termed *Christians* : For the disciples were called *Christians* first at *Antioch*.

39. We reade a paffage, *Isaiah* 4. 1. much applicable to this purpose. *And in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel, onely let us be called by thy name, to take away our reproach.* Here we may plainly perceive, that it is the prerogative Rovall of the Husband alone, and part of his Maritall priviledge to have his wife denominated from him. God therefore who is a *jealous God*, may justly be suspitious of our Church her loyalty, if offering to be named from any other, but from *Christ* her Husband.

40. What faith John the Baptist? *John* 3. 29. *He that hath the Bride is the Bridegroom: but the friend of the Bridegroom which standeth and heareth him, rejoyceth greatly, because of the Bridegroomes voice, this my joy therefore is fulfilled.* We allow *Luther* and *Calvin* friends of the Bridegroom, shining and burning lights, starres of the first magnitude, but *Christ* alone is the Husband, the Bridegroom to whom our Church humbly and heartily applieth it self, triumphing to be called after his name alone.

41. Come we now to the third term of *Protestants*, wherein we take no delight, as cast upon us by our adversaries. Here first, we confesse that in a generall sence all the *Saints* of God may be termed *Protestants*. *S. Paul* himself was one, *1 Cor.* 15. 31. *I protest by your rejoycing which I have in Christ Jesus our Lord, I die daily.* *Protestation* is no more then a *solemn and serious profession of the truth*.

42. But the name of *Protestants*, as imposed on those of our Church, had this originall. The *German* princes being in war with *Charles the fifth Emperour*, drew up an *Instrument* which they called a *Protestation*, containing a *Breviate* of the *Articles* of their Religion, in opposition to the *superstitions* of the Church of *Rome*; and this they protested jointly to defend, with their lives and estates : here



upon their *Adversaries* termed them *Protestants*; a term now extended to all of their persuasion: but it can never be proved that we took that name to our selves, or took any delight or contentment therein, as too narrow a name of party, whilst *Rebobo*, God hath made us room in the word *Christians*, seeing that we rejoyce in the latitude and comprehensiveness thereof.

43. As for the name *Hugenots*, it was imposed by the *Papists* on the servants of God, who declining the common superstition repaired privately to *S. Hugbs* gate at *Toures* in *France*, there secretly to here *Sermons*, and receive the *Sacrament*. But it cannot be evidenced, that ever they of the *Reformation* in that countrey, appropriated the name to themselves, or did ever stile or write themselves by that *Appellation*; the same may be said of the remaining names, which without our consent, yea against our wills, have been fastned upon us.

44. Here I will not descend to those *petty* names of private *Seets*, which these last ten yeares have produced, nor will I honour them with any mention. Chiefly, because as the youngest of discretion in this congregation, may remember the beginning of such names, I hope the oldest may live to see the end of them, when such ridiculous and absurd names shall utterly be abolished.

45. Come we now to the second sort to be confuted; namely, such as are a shame to the name of *Christian*, and these may be reduced to three ranks.

1. The Profane.
2. The Ignorant.
3. The Factious.

To begin with the first. Such may justly forfeit the title of *Christian*, whose *works* confute the *word*, and *conversations* contradict their *denominations*; let such either *live* as they are called, *Christians*, or be called as they live, *Pagans*.

46. Scipio the worthy Conquerour of *Africa*, had a son that had nothing of his father but the name, being cowardly, dissolute, and given to all *debauchery*. It happened that he came into the Senate-house with a ring on his finger, wherein the picture of his father was most lively made; where the

*Council*, by an *Act of State*, commanded him to forbear the wearing of it, adjudging it unfit that he should wear his fathers *picture* who would imitate none of his fathers *virtues*.

47. I am sorry the story is too naturall to be applied, and your meditations have prevented me herein. Let them no longer abuse the name of Christ, but desist from making any further use thereof, except they will make a *Reformation* of their lives with all possible speed, to an acceptable proportion.

48. Secondly, it confutes the ignorant, which wear the name of *Christ*, yet can give no account of *Christ*, from whom they were so named; demands of them a reason of their denomination, and they are utterly unable to return any satisfaction.

49. Laban being questioned for his cozonage by his nephew Jacob, for substituting Leah in stead of Rachel, had nothing to plead for himself, Gen. 29. 26. *Save onely that it was the custome of the countrey not to marry the younger first*. So were some countrey people taken to task and seriously catechized about the cause of their names, they would render no other reason, but the custome of the place they lived in; it hath been fashionable say they for many hundreds of years, our fathers, grand-fathers, Great grand-fathers, time out of minde, have been called Christians, and we succeed, as to their *lands*, so to their *appellations*.

50. It is sad there should be so much darknesse in our land of *Goshen*, where the Gospel hath been so plentifully preached, and publickly professed: these things I could as heartily wish they were false, as I do plainly know they are true.

51. Lastly, it confutes those who are factious, and willingly and wilfully make rents in the Church; how can these without apparent usurpation be intitled Christians?

52. Well, to conclude, let us leave off all by-names of parties, interest and factions, and return to our *best, largest, and ancientest* name of Christians: *best*, because no doubt imposed, if not by the command, by the consent of God himself, and therefore good reason it should alwaies continue as an honourable denomination. We reade, Gen. 2. 19.

*That whatsoever Adam called every living creature, that was the name thereof.* It seemeth he gave them expressive and significant names, such as were breif definitions of their natures, or else God would have reversed and revoked them, and not have suffered them to stand and remain; seeing therefore *the name of Christians* was given by a greater then *Adam*, being, if not *jure divino*, at the least *jure apostolico*, by the joint concurrence of the *Apostles* thereunto, let it last to all posterity.

53. Yea, as this is the best name, because the best men were the authours thereof, so it is also, because of the best matter contained therein, *the name Christian* well understood, it preacheth a double Sermon unto us.

1. It putteth us in mind of what *Christ* hath done for us, and the many benefits we obtained by his life, death, *resurrection*, and *intercession*.

2. It is a remembrancer unto us of what we should do for *Christ*, in gratitude to the many favours he hath done for us.

54. Secondly, *Christians*, it is the largest name, it takes in all *Christs* little flock within the compasse thereof, agreeing in the same fundamentall doctrine, though there may be difference betwixt them in unimportant controversies, where the errour doth not intrench on salvation; though their opposites may unmercifully censure and condemn them for the same. O! if God were not more mercifull to us then we are charitable one to another, his *flock* would be so little, it would not deserve the name of a *flock*.

55. 3. It is the ancientest proper name; *Believers*, *Saints*, *Brethren*, *Disciples*, they were but *epithites* and *appellatives*; and though they still be in being and lustre, yet they are all out-shined with the word *Christian*, the best, largest and ancientest name for all of our profession; *And the Disciples were first called Christians at Antioch.*

FINIS.

THE  
WORST of EVILS.

Ephes. 2. 3.

*And were by nature the Children of  
wrath even as others.*

By T. F. B.D.



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## [Introduction.



**T**HE *Worst of Evils* is a discourse on original sin. The subject in the hands of some would have been an unprofitable jangle, but FULLER makes it a just occasion for sound advice on the conduct of life and the discharge of social duties. By *Illyricus* FULLER intends to indicate MATTHIAS FLACIUS, *Illyricus*, whose views on original sin were a matter of considerable controversy in the sixteenth century. He was a native of Abano in Istria, and after studying at Venice and Basel, was Professor of Hebrew and Divinity at Jena. He died in 1575. His writings were very numerous, and his theory of original sin was replied to by MUSÆUS, STRIGELIUS, and others. The practical nature of FULLER's mind is shown in the adjuration, "Let us not busy our brains so much to know how Original Sinne came into us, as labour with our heart to know how it should be got out of us."

A.]



## THE WORST of EVILS.



EPHES. 2. 3.

*And were by nature the Children of wrath even as others.*

**I**N this chapter *S. Paul* is the remembrancer to the *Ephesians*, and reades them a lecture of their badnesse, before their calling and conversion; and surely such thoughts are right profitable to *Christians*, to call to minde how bad they were whilst they were wilde *Olives*, before they were ingrafted into *Christ*: for first it will raise their thankfulnessse to *God*; What am I, or what is my fathers house, that thou shouldst bring me hither? it will make us pay one tribute of praise more fully, more freely, when we consider if we be vessels of honour, it is no difference in the *clay*, but in the pleasure of the *Potter*. Secondly, it is excellent physick against the pleasure of pride, to let our souls bloud with the consideration how bad we have been; he that will not confesse his former badnesse, I suspect his present goodnesse, whether he hath any or not. Lastly, it will make us both pittie the present wofull estate of wicked men, and hope well, and pray heartily for their future conversion; why should we fear that arm of *God* should be too short for others, that could reach us? thinke not that we are the last lost sheep that shall ever be found; *The most crooked tree will make timber for the temple, if God pleaseth to bew it.*

For these and other reasons, *S. Paul* in this chapter paints out to the life the dead estate of the *Ephesians*, whilst they were in trespasses & finnes, following their own lusts, and the power of the *Prince* of the aire; and in conclusion shewes the cause thereof, namely their corruption by nature; so that the last *item* in this black bill is in effect the very *imprimis* of all the rest. And were by nature the children of wrath even as others: we will observe this plain method.

1. *That by Nature all are the Children of wrath.*

2. *How it comes to passe that we are so.*

3. *Seeing so it is, what good use we may make thereof to ourselves.*

1. That by nature we are the children of-wrath, is the very language of my text; yet lest any should object my text should be but a single Instrument, heare how it is tuned according to the dolefull consort both of scripture and reason in this point: of scripture, *Psal.* 51. 5. behold, I was shapen in iniquity, and in sinne did my mother conceive me: *Romans* 5. 12. wherefore as by one man sin entred into the world, and death by sinne, and so death passed upon all men, for that all have sinned.

2. By reason, fetcht from the mystery of Circumcision under the old Testament, & Baptisme in the new; the whole, faith our Saviour, have no need of the Physitian, but those which are sick.

Secondly, because we want that original righteousnesse wherein we were created, and which is required to the purity and perfection of our nature; which righteousnesse was in *Adam* who was created after *Gods* own image, consisting chiefly in *knowledge* and *holinesse*: as for *Adams* knowledge, he gave sufficient proof thereof in giving names to the *Creatures*; if a Godfather at the *font* give a foolish and fond name to a *child*, the Bishop at confirmation hath power to alter it; had *Adam* either imposed improper or insignificant names on the creatures, *God* no doubt could have reversed and revoked them, but the text faith *Gen.* 2. 19. whatsoever *Adam* called living creatures, that was the name thereof, *God* did concur with *Adam*, and approve their names as brief definitions of their natures: nor was his sanctity any

whit inferiour to his *knowledge*, each faculty of his *soul* did look straight forwards on his proper object without squinting aside on any other ; so that what was said of this great world, was as great a truth of this little world man, and behold all things therein were exceeding good ; now because we want this originall *righteousnesse*, *we are therefore the children of wrath*.

Thirdly, because all the parts and powers of our *soul* and body are depraved with originall corruption : now as *Nebe-miab* did by night survey the ruines of the walls of *Jerusalem*, so let us with *shame*, *sorrow* and *silence*, behold the breaches and dilapidations of our souls. Our understandings are so bad that they understand not their own badnesse ; our *wils* which are the *Queens* of our *souls* become the *vassals* of *sin* ; our memory like *jett* good onely to draw strawes, and treasure up trifles of no moment ; our *consciencs* through errors in our *understanding*, sometimes accusing us when we are *innocent*, sometimes acquitting us when we are *guilty* ; our *affections* all *disaffected* and out of order ; must not that needs be a monstrous face wherein the *blewnesse* which should be in the *veins*, is in the *lipps* ; the rednesse which should be in the *cheeks*, in the nose ; the *bair* that should grow on the *head*, on the *face* ? & must not our *souls* needs seem ugly in the sight of *God*, who have *grief* growing there where *joy* should, & *joy* where *grief* should ? wee love what we should hate, & hate where we should love ; wee fear where no fear is, and fear not where we ought to fear ; and all our affections either mistake their true object, or exceed their due measure : this made the purest *Pagans* see somewhat of their naturall impurity, and the most refined *Philosophers* complain of their drowfinesse by *nature* ; they saw all was not right, all was not well, which made them complain that nature was *Noverca*, a *stepmother*, nature was a mother in law, but when or how their own mother dyed, that they could not tell or remember ; they could not know how their *souls* forfeited *originall righteousness*, being a *mystery* too high for them to mount unto, who wanted the wings of holy *writ*, & the direction of *S. Paul* in my text, that we are by nature the children of wrath even as others



Here perchance some may expect, that as the *master* of the *feast* said to him that wanted the wedding garment, friend how camest thou in hither? so I should demand of originall *fin*, *foe* and worst of *foes* how camest thou in hither, and by what invisable leakes didst thou soak into our soules? but I desire if it be possible to present you this day with a rose without prickles, to deliver plain and positive doctrine, without thorny disputes or curious speculations, lest as *Abrahams ramme* was caught in the thicket, so I imbroyle you and my self in difficult controversies; and here in generall to prevent such objections as might be made against this doctrine of the wrath-deserving condition of men by nature, pray hearken to these three excellent rules.

1. Let us not with our wanton *wit* kick against the pricks of our own *consciencs*, and goe about to prove by arguments that is not, which we by woefull experience find is, or that that is not just which is done by justice it self.

2. Let us not make *φρόνημα σαρκὸς* the doctrine of the chair to determine controversies between God & us; for the wisdom of the *flesh* is a *malefactor*, no wonder if the *malefactor* being made a *judge* doth acquit himself: 2ly. it is enmity to *God*; no reason that hee should be censured by him that is his enemy, his wayes I say which are often above reason but never against right: let us not make the *pallat* of corrupt flesh which savoureth not the things of the *spirit*, our *taster* in spirituall matters.

3. Let us not busy our brains so much to know how *originall sinne* came into us, as labour with our heart to know how it should be got out of us; but the worst is, most men are sick of the *Rickets* in the soul, their heads swell to a vast proportion, puft up with the emptineffe of airy *speculations*, whilst their leggs and lower parts do wast and consume, their practicall parts do decay, none more lazy to serve *God* in their lives and conversations: and here the better to *ballace* both mine and your judgements *against* all blasts and billowes of private opinions, hearken to the resolution of the Church of *England*, as she hath delivered her self in the article which is the ninth in number, and beareth the title of *originall* or birth-sin: originall sin standeth not in the

following of *Adam*, as the *Pelagians* do vainly talk, but it is the fault and corruption of every man, which naturally is ingendred of the of-spring of *Adam*, whereby man is very far gone from originall righteousnesse, and is of his own *nature* inclined to *evil*, so that the *flesh* lusteth alwayes against the *spirit*; therefore in every person born into the world it deserveth Gods wrath and damnation: and that this infection of *nature* doth remain, yea in them that are regenerate, whereby the *lust* of the *flesh* called in Greek *φρόνημα σαρκός* which some do expound the wisdome, and some sensuality, some the affection, some the desires of the flesh, is not subject to the law of God; and although there be no condemnation for them that believe and are baptized, yet the *Apostle* doth confesse that concupiscence and lust hath of it self the nature of sinne.

So far the golden *Article*, which as all the rest was written by their hands who had good heads and hearts, in whom wisdome did contend with their learning, but their piety was a Conqueror above both; who what they learnedly distilled out of the scripture, faithfully infused into these *Articles*: and as the reall *serpent* of *Moses* did devour the seeming *serpents* which *Jannes* and *Jambres* the *Egyptian enchanters* did make, so shall the truth of these *Articles* outlast and outlive confute and confound all false and erroneous doctrines whatsoever; even when wilfull *Heretiques* shall have their eyes put out with the beams of *truth*, and factious *Schismatics* want a conventicle to hide their shame in, and furious *Innovatours* either run themselves out of breath (if the law do not first overtake them) or else fall down through the giddinssse of their own brains; and then shall the eternall truth of these *Articles* want nothing but a foe to oppose them, because herein they concur with the doctrine of *S. Paul* in my text, *that wee are by nature children, &c.*

If it so that that we are by nature the *children of wrath*? this serves to confute three sorts of people, namely those who either faintly affirm it, or flatly deny it, or falsely maintain it: faintly affirm it, and such are those as have written, *Peccatum originis non nisi ex duobus scripturæ locis effoditur*, originall sin is digg'd out but of two or three places of

scripture ; *is diggd out*, do they mean is extracted by faithfull consequence ? as if what were so deduced were not Scripture as well as that which is their *κατὰ τὸ πηρὸν* in so many words ; *Is diggd out*, and so are gold and pretious stones ; and are mysteries of *religion* of lesse price, because they are to be gathered by some pains ? *is diggd out*, and that is false, for it lyes above ground in plain and pregnant places of scripture, though these men had rather stumble at it then behold it. But out of two or three places of scripture ; why, out of the mouth of two or three witnesses shall not every truth be established ? but out of two or three places of scripture, as if one were not all one with one thousand, when it comes from an infallible mouth ; places of scripture are not to be taken out by the tale, but the weight. Thus these men labour to lessen originall sin ; O let us all labour to lessen originall sin, but not by extenuating it in our tenets and opinions, but by labouring to crucify and mortifie it in our lives and conversations ; and surely many mens immoderate diminishing originall sin, making it next to nothing, gave the unhappy occasion to learned *Illyricus* to fall foul on that opinion (if his meaning there be not mistaken) that originall sin was a very substance indeed ; an opinion so absurd, that at the same time I could both laugh at the ridiculous tenet, and weep at the unhappinesse of the man that maintained it ; well, let us go backward, and if we want wherewithall to cover his nakednesse, let us do it with the sheets of his own books, and let his admirable mastery in other things crave a concealment of his error in this.

Flatly deny it, and such are the *Pelagians*, who say that all sinne comes only by imitation, surely *Cain* never learned to kill his brother by imitation ; he was the first that set that *black copy*, and wrote not after any other. Indeed, children would not be so bad, or so soon bad, but for bad examples set before them, but bad examples are not the root from whence childrens badnesse doth grow, but rather the water or compost that cause it to spring and sprout more speedily.

Falsly maintain it, and so the *Papists*, who though they allow the deprivation of *originall righteousnesse*, will not allow the depravation of our nature, but hold that we differ

from *Adam* no more then a naked man from him whose clothes are taken away, and to make this more plausible, *Bellarmino* creates in his brains, that *Adam* was created with a reluctancy and *rebellion* of the inferiour powers of his *soul* against the superior faculties thereof, nay blusheth not to affirm that *God* could not make a man so pure and perfect, but *præter dei intentionem ex conditione materiæ*, there would be such a rebellion in him : *Lord!* this same *Bellarmino* at other times without necessity and against reason could conceive how *omnipotency* props up *accidents* without a *substance*, and makes the same body at the same time in severall places, and now he cannot see how an infinite power is antidote strong enough to expell out of the matter any venomous quality whatsoever : true it is that there was in *Adam*, motion, tendency, and propensity, of each faculty to its proper object, but as for any obliquity and deordination in them, it neither was nor could be, as repugnant both to *Gods* goodnesse and *mans* perfection : But thus they go about to make (as I may say) some corruption in *Adam* in his state of integrity, that they may make way for some integrity in the sonnes of *Adam* after their corruption : but the best is, that as the *Pharisees* Act 23. 9. though enemies to *S. Pauls* person, yet friends to his *tenets* about the resurrection from the dead, and valiantly vindicated both him and the truth from the *Sadduces* who traduced him for an *Heretick* ; so the *Dominicans* who are sound in this point, that we are unsound by nature, defend both us and the truth against the *Jesuiticall faction* that maintain the contrary : on then with courage you learned *Friers*, and may the school of *Dominick* be too hard for the sheild of *Loyola* ; whilst verity is on your side, let victory be at your backs, may you as far surpass your enemies for piety and solid learning, as they go beyond you and all honesty, in policy and treacherous designs. And thus whilst they fight one against another, let us come to our selves, and apply what hath been delivered, first to those that are *children* to *parents*, then to those that are *parents* to *children*.

Ye *children* to *parents* have heard how wee are by *nature* the *children* of *wrath* even as others, which wrath-deserving

condition is derived to you from *Adam* by your immediate *parents*, they alas could not convey life, but must pass *death* unto you also by the same grant, yet this ought not to lessen your *love*, abate your affection, diminish your duty unto them, *Isay. 45. 10. woe unto him that sayes to his father, what hast thou begotten? or unto his mother, what hast thou brought forth?* Rather imitate the example of *David*, though he complained that in sinne had his mother conceived him, yet he was a *father* to his *father*, and a *mother* to his *mother* in her old age, taking order with the *king* of *Moab* that they should be provided for, *1. Sam. 22. 3.* grant our *parents* should turn *Ostriches* unto us and forsake us when we are *young*, wee neverthelesse are to be *Storks* unto them, and feed them when they are old, having received from them under *God* the greatest benefit that can be, our being.

Ye *parents* to *children* have heard that this wrath-deserving condition is derived by you unto your *posterity*. How solemnly, seriously, and religiously then ought marriage to be undertaken and used? how too too blame are they who adde to this naturall corruption other stains before *God* and *man*? antedating their *wives*, *whores*, and *beirs*, *bastards*; a sinne in some places that is made so *common*, that, 'tis made no *sinne*: have wee too little wickedness of *Peor*, whereof wee are not cleansed unto this day, that before the old debt be satisfied ye runne on a new score, and adde bastardy and illegitimation to the naturall infection of your *children*?

2. Secondly, yee see how (though against your wills) yee have propagated this wrath-deserving condition unto your *children*; know then that you are bound both in *honour* and *honesty*, *civility*, and *Christianity* to pluck them out (what lieth in your power) of this pit wherein they are plunged; and this ye may doe, first, by embracing the speediest opportunity to fasten the *sacrament* of *baptisme* upon them; by *baptisme* the condemning power of *originall sinne* is drowned in the *font* the bane is removed, the *blot* doth remain, the guilt is remitted, the blemish is retained, the sting is gone, the stain doth stay, if not consented to it cannot damn us, though it may defile us. In *baptisme*, the finall-peaceable-commanding power is washed away, ever after it may be in

us, not over us, it may rule as a *tyrant*, not a *king*, being ever resisted, often subdued, though never expelled. Some prisoners have eaten off their irons with mercury water, but there is no way to fret of the fetters of originall corruption, (wherewith our feet are hurt in the stocks, the irons have *entaed* into our souls) but by the water in *baptisme*, and therefore take heed how yee needlessly deferr it : let *marriage* feasts be put of till the parties have got their *wedding wardrobe*, let *churching* be deferred to attend the perfect health of the *woman*, let *funerall pomps* be delayed, they may be put of without danger, which rather please the *living*, then profit the *dead* : these are moveable *feasts* whereof yee make your own *Almanacks*, and set them to fall *higher* or *lower*, *sooner* or *later*, at your own pleasure, but oh take heed how causelessly ye put of the *baptizing* of your *children*, stand not on the *shadow* till ye loose the *substance*, *ne quod deferatur auferatur*, lest what ye delay *God* deny, and whilst you deferre the christening of your child, *God* take away the *child* to be christened, and then, though I will not be the *judge* to condemn the *child*, were I one of the Jury I should scarce acquit the *father*.

Secondly, let them not want good prayers, which if steeped in tears will grow the better, good *precepts*, good *precedents* and shew thy *child*, in thy self what he should follow, in others what he should shun and avoid, let them not want wholesome correction, if occasion require ; blast not their *souls* with the honey-dew of cockering and indulgence ; fetch those little *malefactors* from the hornes of the *Altar*, from the *sanctuaries* of their *mouthes*, *sides*, *lipps*, and *bosomes* : what saith *Solomon* ? folly is bound up in the heart of a *child*, and the rod of correction shall drive it out, not drive out the heart, but the folly ; never was brave spirit spoiled with moderate correction. But the mischief is, that as in the beginning of the year we make much of those weeds which bring the first newes of the approaching spring, nettles are used for pot-herbs, and sallets made of Eldern buds, so fond *parents* welcome and embrace in their *children* the first beginnings of sinne, yea please themselves to hear their *infants* dispraise *God*, swear, call names, talk wantonly, yea this is

accounted wit in the little *children*; I am sure it is want of wit in the greater *children*, for so I may fitly call their foolish *parents* who take delight therein. I say no more, but as for those *parents* who will not use the rod upon their *children*, I pray God he useth not their *children* as a *rod* for them.

Now least those who at this present time are neither children to *parents*, nor *parents* to *children*, should complain with the *Grecian* widows that they this day are neglected in the dispensation of my *doctrine*, hearken to a generall use which will take us all in, let us all take notice of a bad principle which lurks in our hearts, this naturall corruption which deserves the wrath of *God*; in the low Countries half their houses ly buried in the ground, the laying of the foundation is counted as much as the rest of the building; so half our badnesse lyes secret and unseen, consisting in *originall corruption*, whereof too few take notice, for though (as I have said before) *baptisme* taketh away the commanding and condemning power thereof, yet the blot still remaining (as by woefull experience we daily find) makes us backward to all goodnesse, and headlong forwards to all badnesse, this is that which *S. Paul* to the *Romans* (who though he might touch at an improper expression, sure would never land there and dwell so long therein) calls sinne fourteen times, and we shall find it fourteen thousand times to be so in our selves. Away then with the sick doctrine of the soundnesse of *free-will*, and *merit of works*; we have always that in us which baneth the perfection of all our performances, namely the lawless law in our members which rebelleth against the law of our mind, and leadeth us captive to the law of sinne which is in our members: *Thou shalt not commit adultery*, and thou shalt commit adultery, *thou shalt not steal*, and thou shalt steal, *thou shalt not bear false witness against thy neighbour*, & thou shalt bear false witness against thy neighbour; witches (they say) say the Lords prayer backward, but concupiscence (this witch) in our soul sayes all the commandments backward, and makes us crosse in our practise what God commands in his precepts. Thus every day we *sin*, and sorrow after our sin, and sin after our sorrow, and

do what we would not, and would what we do not, and the wind of Gods spirit bloweth us one way, and the tide of our corruption hurryeth us another: these things he that seeth not in himself is sottish, blind; he that seeth and confesseth not, is damnably proud; he that confesseth and bewaileth not, is desperately profane; he that bewaileth and fighteth not against it, is unprofitably pensive; but he that in some weak manner doth all these, is a Saint in reversion here, and shall be one in possession hereafter.

*F I N I S*





[“ Man was not made for contemplation only ; his part is to do as well as to understand : in earthly things to be an Actor, of heavenly things a Spectator. Therefore his felicity consists neither in rest nor action, but in a fit mixture of both.”—*Manchester al Mondo*, ed. Bailey, p. 3.]

THE  
SNARE BROKEN.

Genes. 49. vers. 6.

*O my soul come not into their se-  
crets.*

By T. F. B.D.



LONDON,  
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## [Introduction.



**T**HE *Snare Broken* is a sermon preached in 1654 on the anniversary of the discovery of the Gunpowder Plot. "Some desire that this day may not be kept, but forgot, and methinks it looks with a paler colour in the almanacks then it use to do," observes FULLER. The passage on meditation and self-communion further illustrates what Mr. Bailey has said of this habit of FULLER. (See *Life*, p. 357.)

A.]



## THE SNARE BROKEN.



GENES. 49. vers. 6.

*O my soul come not thou into their secrets.*

**A**Mong the many arguments to prove the pen-men of the scripture inspired by the spirit of God, this is not the last and least, that the pen-men of holy writ do record their own faults, and the faults of their nearest and dearest relations : for instance hereof, how coursfly doth David speak of himself? *So foolish was I and ignorant, I was a very beast before thee.*

And do you think that the face of S. Paul did look the more foul by being drawn with his own pencill, when he sayes, *I was a murtherer, a persecutor, the greatest of sinners, &c.*

This is not usuall in the writings of humane authors, who praise themselves to the utmost of what they could ; and rather than loose a drop of applause, they will lick it up with their own tongues.

Tully writes very copiously in setting forth the good service which he did the Roman state, but not a word of his covetousnesse, of his affecting popular applause, of his pride and vain glory, of his mean extraction, and the like.

Whereas clean contrary *Moses*, he sets down the sinne and punishment of his own sister ; the idolatry and superstition of *Aaron* his brother ; and his own fault in his preposterous striking the rock, for which he was excluded the land of

Canaan. No wonder then if he tell the faults of *Simeon* and *Levi*, both their cruell murther, and the heavy curse which their father laid upon them.

Old *Jacob* lyes now a dying, the lanthorn of his body was ready to be broken, and the light that was in it to be extinguished; his twelve sonnes get about him, every one expects a blessing, and they raise their intentions the more, because they knew that he was a prophet.

He begins sadly: *Reuben* hath a check, and *Simeon* and *Levi* have a curse. No doubt old *Jacob* as a private man had affection to them both, but now he speaks to them as a prophet; he knowes no naturall affection, being acted with spirituall inspiration; he leaves off flesh and blood, being prompted by the spirit of God, and tells them, cursed be their wrath, for it was fierce, and their anger for it was furious.

I shall use no other method in the words, but such observations as are pertinent to the text, & profitable for your souls.

First, *O my soul, &c.* Seeing *Jacob* doth entertain a discourse with his own soul, wee may learn,

A Christian who can discourse with his own soul, may make good company for himself.

This was *Dauids* precept, *Psal. 4. vers. 4. commune with your own hearts upon your beds*; this is no contradiction, there is a kind of discourse which makes no noise: this communion is the heart of heavenly meditation, he may give himself a question, and answer it himself; and *David* what he prescribes to us, practises himself, when he sayes, *why art thou so sad O my soul, and why art thou so disquieted within me? trust still in God.*

Had people this art of entertaining a time to discourse with themselves, it would prevent much mischief; thou mayest divide thy soul into severall parts, and thou maist discourse if thou wilt with every faculty, with thy understanding, memory, fancy, and the severall affections of thy soul.

Ask that question of thy understanding which *Philip* askt of the Eunuch, *Acts 10. understandest thou what thou readeest?* call your understanding to account whether you understand what you read or not.

Ask thy fancy that question which Achish once propounded to king David, *where hast thou been roving all this day?* bring thy fancy to account.

Ask that of thy memory which the master did of the unjust steward, Luke 16. *give an account of thy stewardship*; ask thy memory what good hast thou treasured up.

When thou findest thy self transported with mirth, ask thy soul that question, God did to Sarah, *why laughest thou?* when thou seeest the passion of anger grow too violently upon thee, ask of it that question which God did to the prophet Jonah, *doest thou well to be angry?*

Consider, if you could thus discourse with your selves, you would prevent much bad company; for when we runne into the company of good fellowes, wee have but one thing to pretend unto as a thing incident to mans nature, that he loves company. But if we could entertain this discourse with our own souls, wee should be never lesse alone, then when we are alone, and abate the tediousnesse of solitarinesse with good society.

*Oh my soul come not thou into their secrets.* The next observation is,

That wicked men have certain secrets, which they communicate to those of their own society.

Wee read in the 26 Psalm of the secrets of the Lord; now as the Lord hath his secrets, so the devil hath his secrets of iniquity; and the reason why they keep them secret, is, because otherwise they would not attain to those ends which they propound to themselves; if all their designs were open, they would be frustrated and never obtain their hellish intents, and therefore that they may not be hindred in bringing them about, they keep them secret.

And yet know by the way, though they are secrets to men, they are no secrets to God; all things are naked and open before him, he is the searcher of the heart and reins. But no further of this; I come to that which is of more concernment.

It is a dangerous thing to come into the secrets of wicked men.

I divide wicked men into two sorts, those that call people

into their secrets, and those that come into their secrets when called ; the principalls, and their accessaries : there is a generation of people that think they will fare well enough, if they be not the first contrivers, or the most active instruments in an evil designe : they think this will bear them out, if they came in but by the by ; oh beloved, know it is not enough to excuse thee.

And know that a man may come into an evil secret, and not command it, contrive it, or act it.

First by consent to it, thus (not S. Paul) but Saul the persecutor came into the mischievous secret of stoning *Stephen* ; for though it was openly acted, yet it was privately plotted. And what did *Saul* do ? he threw never a stone, he did not, but I tell you what he did, he kept the clothes of those that did it : the Jewes put off their upper garments that their hands might be at the more liberty, with the more strength and steady aime to throw their stones at him, which their sleeves hindered ; now Paul standing by, and keeping the wardrobe of their clothes, was equally guilty with them in that act.

The next thing by which a man may be guilty of a wicked secret is by concealing of it, and we find that God brought heavy judgements upon meere concealing.

In the fifth of the Acts, it is said of *Ananias* that he kept back the price, his wife being privy to it, it is not said shee did consent, but onely conceal it. Now S. *Austin* saith in this case it is one of the hardest things to clear Gods judgements.

God is just, the fault was in her use of this action, she might have discovered it unto the Church, and so have been spared.

Thirdly, by commending it ; though we neither consent to it, or conceal it, yet if thou commend it, thou dost adopt that wicked act to be thine own, and draw the guilt thereof upon thee ; and so men come to be guilty of other folkes finnes.

But if a man be a minister or a magistrate, he may be guilty of sinne otherwise, and neither of these wayes here spoken of ; the minister if he doth not publicly reprove it, and the magistrate if he do not punish it.

The minifter, if he do not reprove it with Chriftian difcretion and moderation; though in the finnes of great men there is much more danger in reprovng them. A crack or want of repair in the top of a fteeple is more dangerous to mend then any part; the mafon muft have many devices to climb into it with the danger of loofing of his life: fo it is dangerous to reprove great perfons to high for us to meddle with. But if we be called to it, we muft truft in the affiftance of God; and wee partake of their finnes if wee do not reprove them.

But the magistrate is guilty though he do reprove it, if he do not punifh it. *Ely* did reprove his fonnes, it was well he did it, but this is not enough, the heinousnefs of their offences was of that nature, that the proud flefh muft be cut off, and not fuffered to feeter in the body. But he being a magistrate and not punifhing of it, fuffered himfelf.

But now let us come to know the fecret; what was the mifchief which thefe two had done? the ftory is large, and is fet down by the fpirit of God in the 34. of Genefis.

Now may I request you, when divine providence fhall carry you to your quiet meditations, to read the whole ftory.

I fhall give you a brief account of it.

*Iacob* had but one only daughter, and fhee would go gadding abroad to fee other daughters; fee what comes of the wandring of virgins from their parents houfes, for this was it which wrought her mifery, fhe would go abroad to fee fashions, and going forth fhe fees and is feen by the prince of the land.

Give now *Shechem* his due that did her this wrong, he was more honeft in his difhonefty then many in this age, who when they have improved their wicked thoughts upon womens weakneffe, how many are there who do fcornfully & fpitefully throw them off, and triumph in the conqueft they have gotten by their own treachery, and the others fault, and throw away the fnuft of their wantonneffe which ends their love?

It is faid of *Thamar* the daughter of *David*, that after *Ammon* had abufed her, he fell from her; but *Shechem* had



more generous principles, he doth endeavour to make her, whom formerly he had made his harlot, to be his wife.

This done, the sonnes of *Jacob* will not consent, unlesse they be circumcised, which done, in comes *Simeon* and *Levi* and kills them all, men, women and children. Now two things give accents to their cruelty.

First, that they abused the holy sacrament of circumcision, which God had appointed for a signe and a seal to the children of *Israel*, and to make this a cloak to their murderous intents this is the first aggravation, they brought heaven into their intended designs.

The second was this, that whereas the offence done was personall in *Shechem*; yet the punishment fell upon the whole city, and the women and children.

What mischief had the women done, whose known weaknesse is their profest armour against any true valiant man? what fault have little infants done, whose fathers were the onely committers of the faults? this added to their cruelty.

But as a musket makes no report when discharged in the same place and time with a full cannon; so the act of these is but small in comparison of the cruelty of which this day is our gratefull remembrance: *my soul come not thou into their secrets*. It was a secret in its nature, but a greater secret in regard of the time and place in which it was committed; it was plotted in the bowels of the earth, and they undermined many yards therein, least the sun ashamed to see it should discover it; or as if they would creep neerer to hell, from whence it was first invented.

And it was a secret in respect of the persons who were joyned and soldered together with an oath of secrecy; and mark a double concurrence of cruelty in this secret.

The sonnes of *Jacob* abuse the sacrament of circumcision, under the covert whereof they might the better bring to passe their intended villanies; so *Gardiner*, he gave the sacrament of the Lords supper to all those that were conspirators in this wicked designe and treason; that so he might enioyn them to the greater secrecy.

And as in the secret of *Jacobs* sonnes there were men,

women & children slain ; so these traitors intended not their cruelty against the king onely, but surely that blow had not been given, but many thousands of people whose occasions might have summoned them to that place, would have been sent with the peers of the land the same way of destruction. I do not question but there are those here present, whose memories have not let fall the day of this great deliverance ; for it must not be said that the deliverance extended onely to those then living, but wee, though when in our mothers wombs, and not thought on, participate fully in the enjoyment thereof. For had it been effected as it was intended, it is easie for you to judge and conceive the sad condition this land had groaned under ; had it took effect the miseries of this land had been great, but the dishonour to God had been far greater, and if God had suffered it to come to passe, presently they had censured their own actions to be good and just, but the snare is broken, and we are delivered.

Oh let your prayers be therefore joyned with mine, that wee may be all kept from the secrets of wicked men, and in a thankfull remembrance be constant in our praises to God for this dayes deliverance.

Some desire that this day may not be kept, but forgot, and methinks it looks with a paler colour in the Almanack then it use to do, but next year it will be a full jubile, fifty years since the contrivance thereof : let all those whom God shall lend life unto that day, keep in your minds the memoriall of so great a blessing, and to preserve the memory thereof, for what principles of false doctrine had infected this land, had this plot taken effect ? and therefore it shall be my prayer ; that God will write thankfulness in your hearts to a continuall remembrance of the same.

*F I N I S .*

[“An admirable emolument of Magistracy, and sufficient reward of all the paines of it : that they and the people may go home in peace, sit under their vines and fig-trees, follow their calling, and that which is the chief jewel of all may lead their lives in all godliness and honesty. That the gold, blue, and purple silk might shine and glister within the Tabernacle, the outside was covered with red skins and goats hair ; such a shelter is Magistracie to Gods Church and Religion.”—SAMUEL WARD, *Jethro's Justice of the Peace*, 1623, p. 66.]

# STRANGE JUSTICE.

*Judges* 19. 30.

There was no such deed done nor seen,  
from the day that the children of Israel  
came up out of the land of *Egypt*,  
unto this day : consider of it, take ad-  
vice, and speak your minds.

By T. F. B.D.



L O N D O N,  
Printed by R. Daniel, for J. S., MDCLVI.

## [Introduction.

76A

THE last sermon in the collection, *Strange Justice*, is an assize sermon, which Mr. BAILEY thinks, from a passage in it, must have been preached at Dorchester. It contains some interesting references to the social condition of the clergy, the character of English hospitality, and the inner working of trial by jury. The latter, as it appeared to a keen observer in the seventeenth century, was not an entirely satisfactory method of obtaining justice. A.]



## STRANGE JUSTICE.



JUDGES 19. 30.

*There was no such deed done nor seen, from the day that the children of Israel came up out of the land of Egypt, unto this day: consider of it, take advice, and speak your minds.*

**T**Ragedyes begin smiling, but end weeping and bleeding; so this chapter: the former part thereof merry with feasting, the latter mournfull with murder, a murder most strange, most true; and give me leave a little to unfold the manner thereof, the rather, because it is a leading case, & I pray God that it may never hereafter have any to follow it.

A namelesse *Levite* with his wife journeyed on the high-ways side, waited on by one servant. *Balaam* the false prophet rode in state with his two men: *Numb.* 22. the *Levite* in this chapter is decently attended, has his man: how many poor ministers now adayes for want of means are forced to be slaves to others, and servants to themselves? going on they come to the city of *Gibeon*, whose inhabitants were notoriously wicked, addicted to the sinne of *Sodomy*, where all the pleasure and delight consisteth in the enormity thereof. But as lust in this city was hot, so hospitality was cold, none invite this *Levite* home to their house; for then

amongst the *Jewes* there were no inns, or rather every house was an inne, wherein strangers were freely entertained, and at their departure thanks was all the shot they had to discharge. At last comes an old man from his work out of the field at evening, and gives him a free invitation ; mark (I pray) his character, 1 he was an old man : your youthfull gallants have more bravery on their backs, then bounty in their hands ; alas ! they have been born since the death of hospitality. Even amongst us for the most part they are old men of an ancient stamp and edition almost worn out, which are most to be commended for their hospitable bounty. 2, he came from his work, those are most pitifull to others, who are most painfull in their own callings. Your great gamesters that will play away an estate by wholesale, are loth to retails out an almes to the poor, whilst commonly the best husbands are the best house-keepers ; liberality being a fire that is maintained by thrift. The Levite entred into his house, but finds the haven more dangerous then the open sea ; more safe might he have been in the wildernesse amongst beasts, then in the city amongst beastly men, who now presse to offer that violence to his person, which is not to be named amongst Christians. At last they are content to spare the Levite himself (which I impute not to their pity, but to Gods providence) and make his wife the prey of their lust ; till the violence and variety thereof caused her sudden death ; where marke by the way the justnesse of the wayes of God. This woman had formerly been false to her husband vers. 2 and now see wherein shee had offended, therein is shee punished.

*Culpa libido fuit, pœna libido fuit.*

By lust shee had sinned, by lust shee doth suffer. She that could not be content to be severall to her husband alone, is now against her will made common to so many, till it cost her her life ; yet it might please God so to sanctify this affliction unto her, as thereby to bring her to a fight and sorrow for her sinnes, and her shamefull death on earth might occasion to her a glorious life in heaven. Her

husband laying hand on her corps, with a knife cut it into twelve parts, and severally sends them to the jury of the tribes of Israel.

Hard hearted husband, if the least pity be alive in thy breast, offer not this wrong unto the dead. Is it not enough that her soul is parted from her body, but her body also must be twelve times parted from it self? suffer her ashes to sleep in quiet, the pawn for the return of her soul; methinks that knife that cuts her hands should pierce thine heart: but condemn not the Levite for this deed; it was not cruelty, but pitty and piety that moved him unto it, that the sight of the corps might make the Jewes the more throughly prosecute the cause, and every tribe that had a part of her body, might have a part in revenging her innocent blood. Her mouth onely spake whilst she was living, now each piece of her mangled corps speaks when shee is dead, whilst the *Israelites* both attentively heard and judiciously understood the language thereof, which made them condemn the causers of her death for matchlesse offenders: many men have done villanously, but these surmounted them all, *there was no such deed done nor seen since &c.*

I will not mangle my text as the Levite his wife, with often dividing it; let it suffice to observe therein two principall parts,

First, a narration of a notorious villany, *there was no &c.*

2. The prescribing of wholesome orders for the future: *consult, consider, and give &c.*

In the first, two commendable practises of Iewes commend themselves to our meditation.

1. First, they were well skilled, well versed in the severall actions which were done in their country before their time, and used to match & compare one deed with another, to see which was better, which worse, which more, which lesse vitious; and amongst the army of sinnes behold this in my text stands like a Saul, stands higher than his fellows by the shoulders upwards.

Herein let us follow the example of the *Israelites*, let us read histories that we be not made an history; let us com-



pare the passages of the time past with those of the present age ; for as it is a great blemish in a Gentleman though never so proper and personable, if he hath but such a crick in his neck, that he cannot turn his face backward to see what is behind him : so it is a great shame in such a one as pretends to learning and wisdom, if by the benefit of wisdom he cannot reflect the eyes of his mind backward, and see those things which were done in the dayes of his fathers, and in the old time before them. You therefore that have the chronicle of our kings in your houses, the Acts and monuments in your halls, condemn them not to a desk, as the Jews did their harps to the willows, rather for fight then service, till moths have fretted out the bookes as worms have eaten the bodies of those worthy men who compiled them ; but at your best leisure read and peruse them. But when you have read all humane Authors over, they will be but so many muddy and brackish channells to the pure and fresh fountain of Gods holy word : meditate therefore in the same both day and night, wherein alone you shall find stories more true, more various, more pleasant, more profitable, then all other writers ancient or modern are able to afford.

2. The second praise-worthy practise in the Israelites is this, they kept the solemn and constant memorial of their coming out of the land of *Egypt* ; from which as from a memorable *era*, and remarkable *Epoche* they used to date, and compute their severall actions ; *not since the day that the children of Israel came out of the land of Egypt*. And good reason they had to remember it ; God then bestowing on their fathers a great deliverance, who whilest they lived in *Egypt*, lived in continuall slavery. Indeed they had meat enough ; which may serve to condemn the cruelty of some masters to their servants now adayes, who though they give them their bellyfull of work will not give them their bellyfull of victualls.

The Egyptians dealt better with the Jewes in this kind ; of onions, cucumbers, and the fleshpots of *Egypt*, they had their full by their own confession. Yet their life being a bondage must needs be miserable ; liberty being the

very life of our life, without which our life is a continually dying. Yea the coming of the children of Israel out of Egypt may in some sort seem to them to have been the creation of the world; *Adam* was made of the dust of the earth, they then fetcht from the clay of the earth, whereof they had made many hard bricks, though not half so hard as the hearts of those Taskmasters, which were set over them; the world was made of nothing, the Jewes when they came out of Egypt, being made formerly for outward respects no better then nothing. And as their remaining there was miserable, so their removing thence was miraculous; wonderfully therefore should they have forgot themselves, if they had forgot Gods wonders towards them in this deliverance.

And have not wee *Englishmen* as many and remarkable deliverances as ever the Jewes had? some common with us to all Christians, as the second birth day of the world at the birth of our Saviour. You therefore that are clarks and notaries, who in dating of acts and instruments, with your posting pens make such frequent mention of the year of the Lord, labour that those words which have been so often written with your hands, may once be written in your hearts, with the benefits accrued to all mankind by the birth of our Saviour. Some proper to this our nation alone, as the deliverance from the *Spanish* invasion in 88. *Naomi* said to the men of Bethlehem, Ruth 1. call me not *Naomi* fair; but call me *Mara* bitter, for the Lord hath afflicted me, I went out full but return empty, &c. so might that great fleet say, call me not the invincible *Armado*, but call me the conquered *Armado*; for the Lord hath punished my pride, I went out full, the terrour of the world, but return empty to the scorn of all nations. Go then you *Spaniards*, bragge of *Lisbon*, *Bilboa*, and *Toledo* blades; sure I am that then an English sword managed by the arm of the God of heaven was proved to be the best mettall. Nor lesse miraculously from home-bred conspiracy in the gunpowder treason, where the reason onely was intention, but nothing (thanks be to God) brought to execution, but the traytors. Well, its said that things written in marble are most durable

in difference of time; I would not wish to us a marble, hard or stony heart, but such a one as is soft, tender and pliable, and surely this will sooner receive and longest retain the print of Gods favours unto us, and principally of these deliverances wherein the people of England may be said to have come out of the land of Egypt.

Now that this sinne in my text may appear in its proper colours, consider with me, first the party to whome the wrong was offered was a *stranger*; the word stranger in the very mention of it ought to carry with it a protection from all wrongs; the heathen Romans were so Christian in this kind, that if their enemy chanced to enter into their house in nature of a stranger, there was a cessation from enmity, during his abode under their roof, and revenge gave place to hospitality. Secondly she was a *woman*, & that sex may seem in some sort to be fenced from injury, because it is not fenced from injuries. For such is the known weakness of women, that wee count it weaknesse in men to offer them any wrong, and our modesty is the best safeguard and defence for theirs. Thirdly, she was a Levites wife, and methinks some shadow of sacrednesse should be reflected from him on her. Fourthly she was abused to death; indeed she died not presently, but before she came into the house, her soul got out of her body, and even in our law it is murder, that comes within the compasse of a year and a day; now murder you know is a crying sinne, yea, like *Stentor*, the Græcian, it shouteth louder then 50 other ordinary offences. The monster mother may smother her child, but when she hath done she cannot smother the murder of her child. Fifthly, abused to death by a whole city: those are deceived who conceive the multitude of offenders diminish the offence. Rather the more the sinners, the more heinous the sinne; the worst sinne that ever was, was the most generall sinne that ever was, when all mankind together sinned at once in *Adam*: yea in our law that which being done by one or two, is but a trespassse, committed by more assumes the name of a ryot. Lastly by a whole city of Israelites: but if they had been *Hivites*, or *Hittites* that had done me this dishonour, then perchance I should have borne it; had

they been *Canaanites* or *Jebusites* had offered me this disgrace, then more patiently could I have digested it, but they pretended to serve the same God, and observe the same religion. They were descended from the loyns of *Jacob*, and issued from the womb of *Rachel*: what good doth the ark of God in *Shiloh*, with Levites attending before it *Aarons* rod, pot of manna, mercy seat within it, if there be a *Sodome* in *Sion*, a *Bethaven* in *Bethel*, folly in Israel? verily I say unto you I have not found so great an offence no not amongst the Gentiles. Happy those poor *Armenians* which live in those remote parts, where the shrill sound of the gospel was never trumpeted forth, their invincible ignorance will be an Orator in the ears of the mercifull judge, not wholly to excuse but much to diminish their fault, not to prevaile for a full pardon, yet to procure a lighter punishment, whilst in the same day they shall rise up, and condemn the *Jewes* in my text, seeing better by the light of a candle, then the *Jewes* by the beams of the sun.

I come now to the prescribing of the wholesome order for the future consult, *consider, and give sentence*: but first wee must remove an objection which here may rise; for may some say, why is it not particularly exprest in the law of *Moses*, what punishment ought to be inflicted upon an whole city, when by lust they abuse a woman to death? Had this been a book-case and the penalty precisely specified, it would have spared the Israelites all their pains to consult and consider; yea this may seem to argue the law of God of some defects and imperfections, that it is not adequate to all occasions, and of extent large enough for all necessities, and needs to be patcht and peeced with the accession of humane deliberation. For two reasons the particular punishment is expressed, first because the spirit of God being charity it self, charitably presumed that no Israelites would be so wicked; the heathen appointed no punishment for *parricides*, supposing that sinne could not be committed. Men must first murder all nature in themselves, before they can be so unnaturall as to murder their parents. Secondly, the mentioning of the punishment might by Satan's suggestion, and mans corruption be abused to make them commit the sin:

some finnes are left out in the law, not because they are too little, but because they are too great ; should the punishment of every villainy be put into the law, the committing of many villanies would be put into our minds, which otherwise might be forgotten, and finnes punisher would be made sins remembrancer. Yet though this case for circumstance is not set down in the Bible, for substance it is in severall places ; who sheddeth mans blood, by man shall his blood be shed, Gen. 6. 9. now the scripture is not written for those that will be idle, but for such as comparing one place with another, by faithfull consequence will proportionably extract and deduce, what ought to be done in each severall action whose substance in the bible is recorded, though each circumstance particularly set down. And now I come to the order for the time to come : but behold in the order it self much confusion arising from the variety of translations ; you shall scarce find three bibles wherein two of these words are rendred alike : what therefore must wee do ? the best way to expound the text is to practise it ; and before wee give sentence what should be the meaning of these severall words, let us first consult with interpreters, and consider the originall. The first word in the great Bible, *consult*, importeth in the originall a meeting of many together, rendred by learned *Tremelius*, *adhibete vos ad istua*, settle your selves together to this matter. The observation is this ; in matters of moment we are not severally to follow our private advice, but jointly to unite your selves together in consultation ; eyes see more then an eye (saith the proverb) I must confesse *Paphnutius* with his one eye (for his persecutors had bored out the other) saw more in the matter of ministers marriage then the 300 two-eyed bishops assembled in the council of *Nice*. But he was an exception from a generall rule ; ordinarily two are better then one : yea *Solomon* the wisest of earthly kings had his council of aged men, which stood before him, 1 Kings 12. 6. nay a greater then *Solomon* may be brought for the proof of this point : God himself, Genes. 1. 26. being about to contract the first volume of the world into the abridgement of man, called as it were a council in the persons of the Trinity ; *let us make*

*man.* Had God any need of counsel? is not the same eternall act which is done by one person, done by all? or are not these things rather written for our instruction? surely for our instruction they are written, that when we enterprise things of consequence, we may call for and make use of the counsels and directions of others; to blame then are they, who rashly runne on their own heads. I cannot but commend the swiftnesse of *Abimaaz* his feet, 2 Sam. 18. 28. who being sent out of *Cushi* came to *David* before him, yet can I not but dispraise the shallownesse of *Abimaaz* his judgement, who running before he had received perfect instructions from *Joab*, came to the end of his journey scarce with the middle of his message.

Is it so then, that we must consult with others? then most lawfull, laudable, and necessary is the vocation of them who are of learned counsel: for should your silly clients be entrusted with the managing of their own suits, they would cut the throat of their most rightfull causes, even with the same sword with which you are able to defend them. But may you be pleased patiently to heare the best spirituall advice which I freely bestow upon you, who would be glad to pay your fees, and give you deserved thanks for your counsell, if mine occasions so required it. When such a cause shall be brought to your hands, as your own consciences shall proclaim to be bad, let *Baal* plead for himself, let iniquity be her own advocate; offer you not once to defend them: and when the case shall be good, loose it not in the labyrinths of delays, and Meanders of demurrs, but bring it the narrowest cut, the nearest course from the first motion to the finall verdict. I must confesse there may be much corruption in a festred sore, but I dare boldly say, there is more corruption in the dishonest Chirurgion, that may quickly cure it, but will not for his private ends: indeed they that hold leases by lives, could be content that each life in their lease should be a *Methuselah* sith then your gain dependeth on the long depending of suits, some perchance may think it more beneficiall for you needlessly to protract them. But know by the speedy ending of them, your gain shall be the more by being the lesse; what is

wanting in bulk shall be supplied in blessing, no diseased tympany shall swell your estate, but all your substance shall be solid wholesome flesh : all the shekels in your coffers shall be shekels of the sanctuary, such as you may enjoy with content, whilest you live, and leave to your wife, and thrifty heirs, when you die. To you therefore it belongeth to *consult* : this differs from the former, *consult* is with others, *consider* is in our selves; for after wee have heard what others can say, we must not so pinne our practise on their opinions, but we must also use our own best consideration, especially if it be in a case of conscience wherein our own good is particularly interested. And this consideration is to go before our finall sentence. Before we passe our utmost verdict, we are first seriously to premise a due deliberation in ourselves, as formerly we have had a consultation with others. Let us go down and see, Gen. 1. 18. 21. whether the finnes of *Sodom* be according to the cry which is come up unto mee. Our adversaries of the Romish Church are too too faulty herein, in giving sentence before they have well weighed the cause. In the dayes of *Queen Mary* when our land was dark with ignorance, and light onely with those bonfires which burnt the martyrs, a woman in *Jersey* at the stake being delivered of a male child, the standers by took the infant, and threw it into the fire : matchlesse cruelty ! children when newly born are to be baptized with water, not to be cast into the fire, or did they take it to be like the *viper*, Acts 28. which no sooner crawled out of the heat of the flame but *S. Paul* presently cast it in again ? alas as yet it was no viper, no poison in the teeth, no venome in the tongue, whereby it may do hurt. Or did they think that it would take it by kind, because his mother (as they termed it) was an heretick ? no sinne is so thoroughly entailed from parent to child, but grace and good breeding may break it off. Had they well pondered those things before hand, perchance they might have prevailed for a reprieve, if not for a pardon for this child. The *Hebrews* contrary to all other nations, read their letters backward, so the papists in their practise read backward, and invert the order of my text, and instead of consult, give sentence and

consider ; they first give sentence, and then consult and perchance consider : and I would to God all that hated popery hated also this popish practise ; for in some sort hereof guilty are they who seeing one wallowing in sinnes, rashly reason from the present to the future, and condemn such a one for a reprobate or castaway. Let us not flatter black and say its white, nor defame white and say it is black ; let us tell *Judah* of their sinnes, and *Israel* of their transgressions ; for our callings warn us : let us tell a drunkard that he is a drunkard, an adulterer that he is an adulterer, and that his estate is desperate and damnable, if he live and dye impenitent in that condition. But as for their finall estate, it belongeth not to us to give sentence of them ; it is not for us to know these things which the father hath put in his own power : but if our censuring faculty be so sharp (on Gods blessing) let us turn the edge thereof inward : let us first read a criticall lecture on all our own bad thoughts, words, and actions, and then shall we have lesse leasure and delight to come and range abroad.

Now the word *consider* in my text, warrants mee to addresse my speech to you who are of the jury : for after consult is past, after you have heard a case debated and argued by learned counsel, then is your duty to consider : your way, is so hedged on either side you cannot go out of it, except you will wilfully ; for you are onely conscionably to find things, according as you hear them alledged and proved, and this done your office is discharged ; but beware of one thing, the being overswaied by one appearing and potent man amongst you. *Barach* said to *Deborah*, Judge. 4. 8. if thou wilt go up with me, I will go up, but if thou wilt not go up with me, then will I not go up. So too often the rest of the jury to one principall man amongst them, please you Sir to be for the plaintiff, wee are for the plaintiff, if you be for the defendant, wee are for the defendant ; cast the prisoner, & wee cast him, acquit you him, and wee acquit him : in a word, wee'll be the wax, print you upon us what impression you please. Beloved, these things ought not to be so ; that the prisoner should be cast at the verdict of twelve men, and eleven of these



twelve have their judgments cast by the verdict of one. Look therefore to your selves, except others will answer to God for your perjury ; for to you it belongeth to *consider*.

I come now to the third step of the throne of justice, *give sentence* ; where wee may observe, after due consultation and consideration are past, wee ought not still to be neuters & Scepticks, but absolutely to expresse and declare our selves on one side, as wee shall see most occasion. And yet how many be there which have learning too much to be papists, & yet religion too little to be good protestants ? They are loth to say that *Luther* is in the right, and they are loth to say that *Bellarmino* is in the wrong. And as God saith of himself, I am what I am ; so may it be said of these men, they are even what you would have them to be : nor need wee go out into the wilderness to see these reeds shaken with the wind ; I am afraid in our towns best traded, places most populous, there be too many of them who spending all their life in tedious consulting, and considering of points, continue more unresolved then when they begun, & will never give sentence. Which word putteth me in mind, to apply myself unto your Lordships to Whom his Highnesse authority hath committed the power of passing the sentence of life and death ; but I remember what *John Baptist* said to our Saviour, *Matth. 3*. I have need to come to thee, and comest thou to mee ? Is your Honours courtesie and humilitie such as to repair to my weak pains ? when I, whose learning in law matters is no better then ignorance, have need to come to you, who are the captains of the first forme in the school of justice, and therefore need not now to learn the alphabet of your office : well do you know how to weild the sword in the hand ; when to give a slanting blow, and where to make a down-right stroke ; whose actions are a continuall web, whereof justice & mercy are the woof, and the warp. Leaving therefore your Lordships, I come to them who come to these assizes, neither to do nor to suffer, but onely to heare and behold : when I compare this meeting in my text with ours at this time, I find a threefold cause for

which wee ought to be heartily thankfull to the God of heaven ; first, that though there be many finnes in our land, yet most of them are personall, not like this in my text, wherein a whole city together was jointly engaged.

Should we have a murther generally committed by a whole city, I am afraid, that the cable of that offence twisted with so many lesser cords of severall offenders, would be so tough and strong, it would almost make the sword of justice turn edge before it could cut through it. God daily diminish the finnes of our land, that they may be fewer for number, lesser for measure, lighter for nature, and may our eyes live to see our churches more full, our prisons more empty. Not to flatter our selves, we are a sinfull nation ; felonies amongst us are frequent, & murther sometimes, (and were they never so seldome, they were too often) yet be it spoken to Gods glory, these be private finnes, not city villainies as this of the *Gibeonites* : not but that we Englishmen are as wild, and as untamed horses as ever the Jews were, but that God is pleased to hold us with a stronger bridle, & curb of his restraining grace then he did them. Let him therefore have all the honour of the action.

Secondly, we see the poor Levite was faine to send for justice abroad and about, from Dan to Beerseba with much care and cost : had the allowance of this Levite been no larger then the poor pittance of some curates and vicars amongst us, this one charge would have exhausted his two yeares revenues : but let us thank God that justice is brought home to our doors. When I have seen with what tedious paces & weary thighs poor people have painfully climed and clambred up the steep ascent to the town of *Shaftsbury* in this county, to bring water to the town ; then have I commended the conveniency of those cities, which seated in champion places have water at will ; then have I praised the commoditie of those houses where turn the cock, and plenty flows at pleasure : so when I consider the great trouble of the Levite in my text, to send about for justice, then have I just cause to praise God for the benefit of our itinerarie judges which without our cost, or procuring, bring justice home unto us. If any in this fence doth *δυσαν*

δικαιοσύνην, behold the cup is at his mouth, let him drink his fill.

Thirdly, the cause of all this mischief is set down in the first verse, because there was no king in Israel ; a tyrannie is to be preferred before an anarchy : for a commonwealth to want a chief, it is the chief of all wants, every man will do what he lists, none what he should. Too much liberty would make men slaves to their own lusts ; *Westminster* hall would be turned into the Gluttons kitchen ; in a word, compared to this confusion, that of Babel may justly seem an exact modell of method. But (thanks be to God) our happineffe will appear the greater, if we consider the state of forreign countries, divided from us no less in condition, then by the sea ; look upon high Germany which ever Prometheus like hath a cruell eagle feeding upon her entrailes : Is this the civil law, wherein nothing stands good but *violenta possessio*, and *firma ejectio* ? where souldiers keep Term all the year long, and scarce make a short vacation in the dead depth of winter ? whilst thus the continent is drowned with woes, our happy island is dry ; the waves rage round about us, but thanks be to God none runne over us ; wee are more safe under our vines, then our neighbours in their castles.

Oh let us take heed that wee take not a surfet of our own happineffe, but be heartily thankfull to God, and expresse our thankfullnesse in the reformation of our lives. But what go I about to do ? this is none of Joshuas day wherein the sun stands still, time will wait attendance on none ; and I am privy to the undispenceableneffe of your occasions, wherefore the halfe of my text shall be the whole I will add at this time, *consult, consider, and give sentence.*

FINIS.

A  
S E R M O N

Preached at St. *Clemens Danes*,

At the Funeral

of

Mr. George Heycock.

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By *Thomas Fuller*, B.D.

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Eccles. 7. 2.

*It is better to go into the house of mourning, then to go to  
the house of feasting: for that is the end of all  
men, and the living will lay it to heart.*

London

Printed by R. W. Anno. Dom. 1657.

## [Introduction.



THE *Sermon on the death of Mr. George Heycock* appeared in 1657, and was reprinted in 1666 as a separate tract. In 1660, and again in 1672, it was included in the second and third edition of *The House of Mourning*, a remarkable collection of fifty-three discourses on death and consolation. The *Just Man's Funeral* was also included in this gathering.

Of the subject of the sermon nothing is known. "He was well known to many of you," observes the preacher, "and to none better than to myself." Mr. BAILEY has conjectured that he was perhaps the founder of Heycock's Ordinary in the Strand, a resort of parliament men and gallants, and the scene of an incident in the life of ANDREW MARVELL. As the sermon was preached at St. Clement Danes this is possible, and indeed not improbable. FULLER speaks of HEYCOCK as a dutiful son, a loving brother, a kind husband, whose "parts of nature" were "far above his education and profession." And we have a glimpse of a bygone custom in the reference to the many "volunteer mourners"—those "who at their own charges have habited themselves, that the outward sadness of their cloths might express the inward sadness of their hearts."

In the address "To the friends of the party deceased," FULLER with never-failing ingenuity, has a novel reason for printing the discourse, that when delivered his voice was in such bad order that of those present few could distinctly hear what he had to say. The excuse may be accepted without comment, for the sermon is a good example of the preacher's special powers.

A.]



To the Friends of the party  
deceased.

**I***T grieved me when I was to perform the last office to our deceased Friend, that I had scarce the stump of a voice left me, so that very few did distinctly hear what I did deliver. This hath made me the more willingly condescend to your desire in Printing this Sermon, that your Eye may peruse what your Ear did not receive. And as you have honoured your dead Friend in attending his Corpse in so sad and solemn an equipage, so you shall truly honour your selves, in following his example, and imitating those vertues which were eminent in him. This is the desire of*

*Your unfeigned friend,*

Thomas Fuller.



[“ When life as opening buds is sweet,  
And golden hopes the spirit greet,  
And youth prepares his joys to meet—  
Alas ! how hard it is to die !

When scarce is seized some valued prize,  
And duties press, and tender ties  
Forbid the soul from earth to rise,  
How awful then it is to die !

When one by one those ties are torn,  
And friend from friend is snatched forlorn,  
And man is left alone to mourn,—  
Ah ! then how easy 'tis to die !

When faith is strong and conscience clear,  
And words of peace the spirit cheer,  
And vision'd glories half appear,—  
'Tis joy, 'tis triumph then to die.

When trembling limbs refuse their weight,  
And films, slow gathering, dim the sight,  
And clouds obscure the mental light,—  
'Tis Nature's precious boon to die ! ”

ANNA LÆTITIA BARBAULD *in her eightieth year.*]



ACTS 13. 36:

*For David after he had served his own generation after the will of God, fell asleep, &c.*

1. **I**N this Chapter Saint *Paul* doth demonstrate the Resurrection of our blessed Saviour by three several places of Scripture, foretold and now fulfilled. The Law saith, *in the mouth of two or three witnesses the truth shall be established*. Two may, Three must do the deed; Two make full measure, *Three make measure pressed down and running over*. And such doth the Apostle give us in the proof of this point.

2. The first place he citeth *Psalms* 2. 7. *Thou art my son, this day have I begotten thee*: The second, *Isaiah* 55. 3. *I will give you the sure mercies of David*: The last, *Psalms* 16. 11. *Thou shalt not suffer thy holy one to see corruption*.

3. It is observable, that the same Text, *Acts* 2. 31. is also alledged, expounded, applyed and pressed by Saint *Paul* to prove the Resurrection of Christs body uncorrupted. See here the holy Harmony betwixt the two Apostles. Though *Peter* and *Paul* had a short and sharp contest at *Antioch*, *Galat.* 2. 11. where *Paul* withstood him to his face; yet here their hearts, and hands, and tongues, meet lovingly together in the improving of the same portion of Scripture: Both of them shew first *negatively*, how it could not literally be meant of *David* (whose body was corrupted and his Sepulchre remained amongst them unto that day), and therefore *positively* must be meant mystically and prophetically of Christ.



4. Now as I am charitably confident that all who hear me this day, are satisfied and assured herein, That our Saviours body saw no corruption, so give me leave to be jealous over you with a godly jealousy, for fear some mistake the cause of this his incorruptibility, and bottom it on a false foundation. Some perchance may impute it to the shortness of the time he lay in his grave, being but a day and two pieces of a day, *numero rotundo*, though *currente stilo* they commonly be called and counted three daies. These do *ponere non causam pro causa*; for the time was long enough in that hot Countrey, to cause putrefaction, considering that our Saviours body was much bruised and broken with the whips, nails, and spears (besides the effusion of much blood), which would the sooner have invited corruption.

5. Others perchance put the untaintedness of his body upon the account of the great quantity of *Myrrh* and *Aloes* (*about an hundred pound weight*) and other precious spices, wherewith *Ioseph* and *Nicodemus*, *Iohn* 19. 39. imbalmed it. This also is an unsound opinion; for all the spices of *Arabia* cannot secure a corpse from putrifying, though they may preserve it that such putrifaction shall not be noysom to others in the ill savour thereof, not keeping it from *corrupting*, but from *offending*.

6. The true reason is this, Though Christs soul was parted from his body (and where disposed of, God only knows, during his remainder in the grave) yet the union with the Deity was never dissolved, which privileged his corpse from corruption. So that had it been possible (which was impossible, as is inconsistent with God's promise and pleasure) for his corpse to have lien in the grave till this instant, they had been perpetuated in an intire estate, whilst it is true of *David* as it is in the Text, *after he had served his own generation by the will of God, he fell on sleep, and was laid unto his Fathers, and saw corruption.*

7. Observe in the words four principal parts;

1. What a generation is.
2. What it is to serve a generation.
3. How *David* served his own generation.
4. How we after his example are to serve ours.

Of these in order, and first we will consider what a generation is.

8. *A Generation is a company of men and women, born, living and dying much about the same time*: I say, much about the same time ; for seven years, under or over, sooner or later, breakth no squares herein, but that the said persons are reducible to the same generation. Thus, *Mat. i. 17. All the Generations from Abraham to David, are fourteen Generations : and from David, untill the carrying away into Babylon, are fourteen Generations : & from the carrying away into Babylon unto Christ, are fourteen Generations.* Now all generations are not of equal extent ; so admirable the Longevitie of those before the Flood, compared to our short lives, since God for our sins hath contracted the cloth of our life to *threescore and ten years*, and all is but a course Lift which is more then that measure, *Psalme 90. 10. And if by reason of strength they be fourscore years, yet is their strength labour and sorrow, for it is soon cut off, and we flie away.*

9. It is remarkable, that Three generations are alwaies at the same time on foot in the world ; namely,

1. The Generation rising.
2. The Generation shining.
3. The Generation setting.

For should God clear the earth of all men at once, mankind could not be recruited but by miracle ; besides, neither humane Arts nor Sciences ; nor could the Scripture handsomly be handed and delivered from one Generation to another. God therefore of his goodnes doth so order it, that rather then any empty Interval should happen betwixt them, one Generation should fold and lap over another. These three degrees were most visibly conspicuous in the Levites, which till five and twenty years of age, were *learning Levites*, thence till fifty, *acting Levites* (as being then in the strength of their age), imployed in the portage of the Tabernacle, and after fifty, had a Writ of ease from bodily labour, though they may be presumed to be busied in the teaching of others.

10. Pass we now to explain what it is to serve our Gene-

ration. To serve it, is to discharge our conscience according to Gods will in his word, to our superiours, equals, inferiours, all persons to whom we stand related in our generation. And the more eminent the person is in Church and State, the more are his references multiplyed, and the more publick and ponderous the service is which he is to perform. Nor must it be forgotten, that *David* was a King, in which respect it was proper for him to rule and command his own Generation; and yet it is said, he served the same. Princes are not privileged by their greatness, only to tyrannize over others, but are accountable to God, how well they discharge their duty to all such to whom they are respected.

11. Proceed we to see how *David* served his generation, which he did in an eight-fold capacity. First as a dutifull son to his Father and Mother. 1 Sam. 22. 3. *And David went thence to Mizpeh of Moab, and he said unto the King of Moab, Let my Father and Mother, I pray thee come forth, and be with you, till I know what God will do for me. And he brought them before the King of Moab, and they dwelt with him all the while that David was in the bold.* The case was thus, *David* foresaw that the tempest of *Sauls* fury would fall full heavy on his fathers family; he foresaw also that though he himself might be alwaies on the wing, hunted from place to place as a patridge on the mountain, yet his aged parents could not keep pace with his suddain, uncertain, unseasonable, late and long removeance, and therefore as a dutifull son he provided for them a private place of peaceable repose.

12. Secondly he served his generation as a very loving Brother, witness the dangerous visit (which at his Fathers command) he gave his Brethren in the Camp (when *Goliath* was in the field), victualling them with all necessary provision, on the same token that he received nothing for his pains save a jeer from *Eliab* his eldest brother. 1 Sam. 17. 28. *Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down, that thou mightest see the battle.*

13. Thirdly he served his generation as a kind and

carefull Husband. I will not excuse his Polygamie, having many wives at once, nor dare I flatly condemn it, God coniving thereat in the antient Patriarchs. However *David* cannot be charged with want of love amongst his store of wives. Once I confesse he made a tart and sharp return to *Michal*, 2 *Sam.* 6. 21. mocking him for dancing before the Ark. But *was there not a cause*, when through the sides of *David* she struck at all true devotion? and smartness on such occasion is zeal, and no trespass against Marital affection.

14. Fourthly he served his generation as a tender Father indeed ; he faulty, it was in the excess, being over-indulgent to *Absolom* and *Adonjab*, whom he never took to task nor called to account (1 *Kings* 1. 6.) *Why have you done so ?* (and seeing he would not use the rod on them, God therefore used them as a rod on him) such cockering we confesse is a catching disease amongst us parents ; but to give *David* his due, for the main, he behaved himself no doubt as a discreet and tender Father to his numerous issue.

15. Fifthly, he was a fast and faithfull Friend ; witness the exchange of hearts as well as cloathes, which passed betwixt him and *Jonathan* : yea *David* made a tripartite expression of his affection. 1. He loved *Jonathan* in his life, 2. Lamented him at, 3. *Shewed mercy to him, after his death*, 2 *Sam.* 9. 3. in restoring *Mephiboseth* to all his lands, and making him *Fellow-Commoner* at his own Table ; so that we may truly say and justifie the expression, *There was two men*, *Jonathan and David* ; and it will be made good by the Rules of Amity, if any question the phrase in the Rules of Grammar.

16. Sixthly, he was a loyall Subject, whereof he gave two signall testimonies, like to find more to admire then to imitate them against posterity, if any should chance to be estated in his condition with the same advantage. For being Reversion'd to the Crown, he twice had an opportunity (if so pleased) to put himself into the possession thereof. Once when he had *Saul* in the Cave, 1 *Sam.* 24. 5. and his heart smot him for being over-bold with Gods annointed, though he did but cut off a skirt of his Garment. Again, 1 *Sam.*

26. 12. *when he found Saul asleeping, and (if so disposed) might have left him a sleeping,* till the sound of the last Trumpet should summon him to awake. A furly General walking the Round, and finding one of his Centinels asleep nailed him with his spear to the earth, and excused his act with this jest (whether witty or cruel, let others judge) *Dormientem inveni, Dormientem reliqui; Sleeping I found him, and sleeping I left him.* David might have done the like, especially seeing *Abisba* (not to say Providence) impelled him thereunto, but would not (as having a principle of piety within him, which remonstrated against such proceedings).

17. Seventhly, he was a prudent Sovereign both in peace and war, in Court and Camp, for the space of full forty years, going in and out before the people of *Israel*, whom he ruled prudently with all his might. I confesse his son *Absolom* taxed him with neglect of the affairs of State, 2 *Sam.* 15. 3. that no man was deputed by him to hear the causes and redress the grievances of his oppressed subjects. But what saith our plain proverb, *Ill will never speaks well.* And therefore I listen to *Absoloms* words as to a loud Libell; and we should be no less injurious to our own judgements then to  *Davids* innocence, in giving credit to a proud ambitious son, against an holy and humble Father.

18. Eightly and lastly, *David* served his generation as a gracious Saint; this was the Diamond of the King, and I have kept the best wine for the last, to close and conclude *Davids* character therewith. He is termed in this Chapter, *ver. 22. a man after Gods own heart,* being the best transcript or copy of the best Original.

19. *Objection.* But you wittingly and willingly, and wilfully, will some say, have suppressed and concealed a necessary truth, because tending to *Davids* disparagement. Saint *Paul* saith, *Titus* 3. 3. that *some men serve divers lusts and pleasures,* and so did *David* himself. He did not *serve his generation,* but his own wicked wantonness, when he imbroydered his Adultery with *Bathsheba* with the Murder of *Uriah*.

20. *Answer.* O not a word, not a syllable, not a letter, not a tittle hereof. God hath forgotten it, why should man remember it? God hath cast it behind his back, why should we cast it in the teeth of *Dauids* memory; let us never mention it to his disgrace but for our own direction; Partly to teach us not to trust in ourselves, lest we fall into sin; partly to comfort us, that after sin committed, pardon is obtainable on our unfeigned repentance.

21. Yea this is a very comfortable consideration, That though there be many faults, failings and defects in our own performances, yet if there be sincerity (Gospel perfection) therein, if our hearts be set to seek the Lord God of our Fathers, God will be mercifull unto us, though we be not purified according to the purification of the Sanctuary.

22. Thus *Lot* (notwithstanding the foul fact of Incest committed by him) is called a righteous man, 2 *Pet.* 2. 8. Men opprobriously taint and term people by the obliquity of one irregular act, which with uncharitable tongues is enough to eclipse yea extinguish the credit of all other graces in him; but God doth Denominate and Epithite persons from the rectitude of the general habit of their lives; yea by him such shall be reputed, accepted, received *to serve our generation.*

23. To conclude this point, he was a witty man who first taught stones to speak by engraving of Epitaphs upon them: But he was a wicked man who first taught stones to lie, abusing posterity with notorious untruths in flattering Inscriptions on many Monuments; but I call malice it self to witness, whether the ensuing Epitaph might not with modest truth be ingraved on *Dauids* Sepulchre.

*Here lieth interred the Corpse of him who when living, was a dutiful Son, a loving Brother, a kind Husband, a tender Father, a faithfull Friend, a loyall Subject, a provident Sovereign, a gracious Saint; in a word, one who served his own Generation after the will of God.*

24. But should I stop here, I should not do right to *Dauids* deserts. Be it known that besides the serving his

own Generation, *David* did and doth serve all Generations in the world as long as time shall last, as being the instrumentall Author of the *Psalms*. Far be it from me to make odious comparisons betwixt either persons or things that are eminent, or to set difference betwixt Gods Word (as once the Disciples fell out amongst themselves which should be the greatest) which is the most heavenly part thereof; but surely the *Psalms* are inferiour to no part of the Old Testament.

25. The *Rabins* have a fond conceit, that *Manna* did relish in the mouthes of men as the Eaters thereof did fancy to themselves, having the Gust of flesh, fish or fowl, roast, boyl'd, or bak'd, as the eater thereof did wish or desire: I call this a fond conceit, as contrary to an expresse in Scripture, *Exodus* 16. 31. wherein the taste thereof is confined to wafers made with honey. But this I will boldly say and maintain, that the *Psalms of David* shall relish to an hungry soul, as he shall (not out of humour and causeless fancy, but) judiciously desire it. Wouldst thou have it taste bitter? it shall taste bitter and reprove thee; taste sweet? it shall taste sweet and comfort thee; taste betwixt both, bitter-sweet? it shall bitter-sweet counsel and advise thee.

26. Proceed we now to application: It serveth to confute three sorts of people: First the covetous, who are so far from serving their Generation, that they will scarce serve themselves, and allow necessities for their own comfortable subsistence. Secondly, the voluptuous man, who only serveth himself and is good to no other. These instead of saying, Let us fast and pray, say, Let us eat and drink for to morrow we shall die. Thirdly the superstitious man, who immureth himself in a Cloyster, crying his life up for an high piece of holiness, burying both his parts and person therein. Surely the Church and State he liveth in, may justly commence a suit, and have an action of debt against him, for not repaying them proportionably to his abilities, who by his laziness will not serve his Generation.

27. Others there are, who are so far from serving their Generation, That they dis-serve it, and do much mischief thereunto, either by their bad writings or vicious example.

Bad writings, either scurrilous against modesty, or scandalous against charity, or blasphemous against piety, as either in maintaining erroneous opinions, or defending vicious practises; such black broods are bad whilst in their nests, concealed in the studies of their Authors, but well worse when fledg'd and flown abroad into the world, so that it is not in the power of the Hen to cluck in her own Chickens again, and recall what they have composed.

28. Secondly, they are not only unprofitable, but destructive servants to posterity, who leave the Copies of bad examples behind them, so that they know not when they have done sinning; yea it is to be feared, that whilst their souls are suffering in a wofull place, they still may be sinning here on earth. If it be true what\* *Symmachus* saith, *Author est bonorum sequentium qui bonum relinquit exemplum*; By the same proportion, he that leaveth an ill precedent, is the Father and Founder of all the evil which may ensue thereupon; like *Jeroboam* seldom mentioned in Scripture but with his train sweeping after him, *the son of Nebat which made Israel to sin*.

29. God grant that when we die, our sins may be buried in our Graves, or rather (which is a more Christian expression) and more conformable to the proportion of Faith) that before we die, our sins may be buried in Christs grave, pardoned and forgiven unto us, especially that we leave not behind us ill examples for the poysoning and perverting of such as shall survive us. For as it is said of *Abel*, *Heb. 11. 4. He being dead yet speaketh*: so it is sadly true of many who are dead and rotten, that they still *lye, curse, swear*, here on earth, occasioning the same in others by their wicked patterns and practises they have left behind them.

30. *Objection*. But some will plead themselves priviledged and exempted from serving their Generation, because of the badness thereof. *David* (say they) had some comfort in, and credit by *serving his Generation*, having for his *Time-fellows* so many Worthies in all professions. Worthy priests, *Abimelech, Abiathar, Zadock*; worthy Captains, *Joab, Abisbar, Benaia*, the son of *Jehojedah*; worthy State-men,

\* Lib. nono Ep. 70.



*Husba, Adoniram*; worthy Prophets, *Nathan, Gad, &c.* Whereas I live in such a Generation, that all the bad Epethites in the Old and New Testament may truly be applyed thereunto. *A stubborn generation, a froward generation, Psalm 78. 8. A rebellious generation, a generation that set not their heart aright, and whose spirit is not stedfast with God. A generation of vipers, Mat. 3. 7. A faithles generation, Matt. 17. 17.* Whether you take it in *Divinity* for lack of belief towards God, or in *Morality* for want of truth and trust towards man; and who can find in his heart to serve so wicked a generation?

31. Some will say, (further to improve this Objection) O that I had been born some years after the persecution in the Reign of *Queen Mary*, that so my threescore and ten years, the age of man, might have run parallel with the prosperous times of *Queen Elizabeth, King James, and King Charles*, and have determined and expired some years before the beginning of our late civil wars: Had my nativity been fixed in that peaceable position, O then I would willingly, and readily, and chearfully, and joyfully, and thankfully have served my own generation; whereas now I have no list, and less comfort to do it, being condemned to live in so wicked an age, made up of the dregs of time, the badness whereof is more dangerous then difficult to describe, and may with more safety be confest by the hearers then exprest by the Preacher in his place.

32. *Ans.* I have three things to return in answer hereunto.

First, grant the Objector speaketh very much of truth herein, yet if the times be so bad as he complaineth, their badness will serve for a foyle to set off his goodness, and render it the more conspicuous, making him, *Philip. 2. 15. to shine the brighter as a light in the world in the midst of a crooked and perverse Nation.* Alas, thy little Faith would have made no show, hadst thou lived in the age of *Abraham*; thy Patience would have seemed but a dwarf to the Giant patience of *Iob*, hadst thou been his contemporary; thy meekness had appeared as nothing, if measured with the meekness of *Moses*, had you been part-

ners in the same generation. Whereas now a little Faith, Patience, Meekness, and so of other graces, will make a very good presence in the publick if the Age thou livest in be so bad as thou dost complain, and others perchance do believe.

33. Secondly, I suspect this to be nothing else but a device of thy deceitfull heart, thereby to cozen thine own self. The Objection speaks the state of thy soul to be much like the temper of the Scribes and Pharisees, *Mat. 23. 30. If we (say they) had been in the daies of our Fathers, we would not have been partakers with the blood of the prophets.* Yet these pretended pittifull persons were indeed more cruel then their Ancestors. Their Fathers killed the Men, they their Master; their Fathers the Servant, they the Son; their Fathers murdered the prophets of God, they the God of those prophets, so far forth as he was murderable in his humane nature; and it is vehemently to be suspected, that if thou beest bad now, thou wouldst not have been good, had the time of thy Nativity answered thine own desire. It is a shrewd presumption, that he who behaved himself as a *Woolf* in his own generation, would not have been a *Lamb* in what Age soever he had lived.

34. Lastly, *Beggars must be no choosers*; thou art not to serve the generation before thee, nor the generation after thee, nor any other of thy own election, but thy own generation, wherein Divine Providence hath been pleased to place thee. Saint Paul saith, *Ephesians 5. 22. Wives submit yourselves unto your own husbands.* Some will say, had I such an one to my husband, I could willingly obey him, he is of so meek mild and sweet a disposition, but mine is of so morose and froward a nature, it goes against my nature to be dutifull unto him. However, though she hath not the same comfort, she hath the same cause of submission, obliging in conscience to Gods command; husbands must love their own wives, wives obey their own husbands; husbands and wives with *David*, must serve their own generation.

35. But now that my sword may cut on both sides, as hitherto we have confuted such who are faulty in their defect, and will not serve their generation; so others offend

in the excess, not being only servants, but slaves and vassals to the age they live in, prostituting their consciences to do any thing (how unjust soever) to be a Favourite to the Times : Surely a cautious concealment is lawful, and wary silence is commendable *in perilous times*. Amos 5. 13. *It is an evil time, therefore the wise shall hold their peace.* And I confess that a prudential compliance in Religion in things indifferent, is justifiable, as also in all civil concerns, wherein the conscience is not violated ; but wherein the will of the times crosseth the will of God, our Indentures are cancelled from serving them, and God only is to be obeyed.

36. There is some difference in reading the precept, *Rom. 12. 11.* occasioned from the similitude of the words in the original, (though utterly unlike in our English tongue) some reading it serving the Lord, others serving the time. I will not dispute which in the Greek is the truer Copie, but do observe that Davids precedent in my Text, is a perfect expedient, to demonstrate that both Sections may and ought to be reconciled in our practise : *He served his generation*, there is *serving the times* ; but what followeth ? *by the will of God*, there is serving the Lord ; this by him was, by us must be performed.

37. Saint *Stephen*, *Acts 7. 2.* began his Sermon to the people with these words, Men, Brethren, and Fathers ; which words I thus expound and apply. By *Men*, he meant young folk which had attained to the strength and stature of men, and were much younger then himself. By *Brethren*, those of his own standing and seniority in the world (probably forty years old or thereabouts) and therefore he saluted such with a familiar Appellation as a badge of equality. Thirdly *Fathers*, being aged people, more antient then himself, as appeareth by his term of respect addressed to persons distanced above him. This distinction will serve me first perfectly to comprise, then methodically to distinguish all my Auditors in this Congregation.

38. I begin with you men, which are of the *Generation rising*, it being bootless for me to address myself to children not arrived at their understanding, concerning whom I turn

my preaching to them into praying for them, and wish them good success in the name of the Lord.

39. It is your bounden duty to omit no opportunity to inform your selves both in Learning and Religion, from those that living with you are of more age and experience, and demean your selves unto them with all reverence and respect. O let them go fairly their own pace and path to their graves. Do not thrust them into the pit with your preposterous wishes. *Filius ante diem, O when will he die and his name perish!* rather endeavour to prolong the daies of your Parents by your dutifull deportment unto them, stay but a while, and they will willingly resign their room unto you, in earnest whereof those superannated Bazzilbaes do contentedly surrender the lawfull pleasures of this life, 2 *Sam.* 20. 37. to you their Chimchams, their sons and successors, to be by you with sobriety and moderation peaceably possessed, and comfortably enjoyed.

40. You Brethren, who are pew-fellows in the same Age with my self, who are past our verticall point, and are now entered into the Autumn of our life, give me leave to bespeak you with becoming boldness, familiarity befitting those of the same form together; there is a new Generation come upon, let us therefore think of going off the Stage, endeavouring so to act our parts, that we may come off, not so much with applause from man, as approbation from God. If we live long, we shall be looked upon as the barren fig-tree that combereth the ground; we must make room for succession, as our fathers have done for us. And let this be our greatest care, to derive and deliver Religion in all the fundamentals thereof, in as good a plight and condition to our sons, as we received it from our Fathers. O let us leave Gods house as tenantable as we found it, let it not be said, that we willingly let the fair Fabrick of Faith and good Life to run to ruine in our, so that the next Age may justly sue us for Dilapidations.

41. When our Saviour said unto his Disciples, *Matt.* 26. 21. *Verily, I say unto you, that one of you shall betray me, they were exceeding sorrowfull, and began everyone of them to say unto him, Lord is it I? Yea Judas himself lagging at last*

with his Is it I Lord ! and was returned with *Thou saidst it.*

42. Thus at the last day of judgement shall all generations be arraigned before God. But to confine our Application only to those *three* within the last six-score years ; if God should say unto them, *One of you have betrayed my truth,* how would it put them all upon their particular purgation ! *Is it I Lord ? saith the first generation* in the reign of King *Edward* the sixth ; surely they shall be acquitted who in the Marian daies sealed the truth with their blood. Is it I Lord ? saith the second generation, lasting all the Reign of Queen *Elizabeth* to the middle of King *James*. That also will be cleared as publickly preserving the purity of true Doctrine in the thirty nine Articles.

43. What a shame shall it be, if when our Age shall ask with *Iudas*, is it I ? we shall be returned, *thou hast said it.* Yours is the Age that hath betrayed my Truth to Errour, Unity to Faction, piety to profaness ; sad, when such a Fact shall be so clear that it cannot be denied, and yet so foul that it cannot be defended. However, this my too just fear may consist with hope of better things of you, and such as accompany salvation.

44. I must conclude with you Reverend Fathers whom my loyalty cannot pass by without doing my due homage to the *Crown of your Age*, especially if it be found in the way of truth. Give me leave to tell you belong to that generation which is passed out of this world ; not only the Van or Front, and also the main body and battle of your Army are marched to their graves (and their souls I hope to heaven) whilst Divine providence for reasons best known to himself, hath reserved you to bring up (as I may say) the very rear of the rear of your generation. O do not mistake this Reprieve for a Pardon ; and here give me leave to use a plain but expressive similitude.

45. Have you never seen a wanton child run a fire-brand against the Hearth or back of the Chymney, and so on a fuddain make a *skie of sparks* ? of which sparks some instantly expire, others continue a pretty time and then go out, others last a little longer, whilst one or two (as having a greater stock of foot to feed them) hold out a good while,

but at last are extinguisht. Man is born to labour, as sparks do fly upward, some presently go out wafted from the womb to the winding-sheet ; others live to ripe men, others to be old men ; some whose temper and temperance are more signal than in others, to be counted wonderous old, but all at last die and fall to the earth.

46. We read, *Revelat.* 10. 2. of an Angel who had his right foot on the Sea, and his left on the earth. This may seem a strange stride, save that it abateth the wonder, because Angels when pleased to assume bodies, may extend themselves to a vast (though finite) proportion. But you, though meer men, and weak men, must stride a greater distance ; having your left foot already in the Grave, endeavour to have your right foot in Heaven, and waving all love of this world, set your minds and meditations alone on God and godliness. In a word, whatever our Age be, rising, shining or setting, Men, Brethren or Fathers, let us endeavour with *David* in my Text, according to the will of God to serve our own Generation.

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47. Come we now to the sad occasion of our present meeting, to perform the last Christian Office to our Deceased Brother, well known to many of you, and to none better than to my self. A child is like a man in the similitude of parts, though not of degrees, and in some measure he did sincerely with *David* serve his Generation. He was a dutifull Son unto his aged Mother, as she cannot but confess, and will I hope (as occasion is offered) remember and reward it to his wife and children. A loving Brother, a kind Husband, and I doubt not but his widow will discharge her mutual affection to him in his relations.

48. *Bathsheba* thus describeth a good wife. *Proverbs* 31. 12. *She will do her husband good and not evil all the daies of her life.* It is not said, all the daies of his life, *but of her life.* What if he should chance to die, and she to survive him, yea after to marry again, (as God forbid any should be debarred marrying in the Lord, especially for their own and childrens advantage) yet still she would do good unto him

all the daies of her life. To him, that is to his memory, mentioning with respect: To him, that is to his children and friends, carefull over the one, and curteous over the other.

49. He was a tender Father and faithfull Friend, witness the many *volunteer mourners*, (an unusuall proportion for a person of his quality) who at their own charge have habited themselves, that the outward sadness of their cloathes might expresse the inward sorrow of their hearts. He was an excellent Master, having bred many good workmen in his Vocation, and I hope they will prove good husbands too. Let me add, he was an excellent subject; for according to that which his conscience (with many others) conceived to be loyalty: he lost much of, and hazarded all his estate.

50. Lastly and chiefly he was a good Saint, having more piety than he shewed, and as daily he consumed in his body, he was strengthened in his soul in Faith through Christ, whereof he gave many testimonies before, towards, and at his death. What shall I speak of his parts of Nature, so far above his education and profession, that he might have past for a Scholar among Scholars, for his wit and pleasant expressions: But God now hath made him his free-man, and paid him his wages for so well serving his Generation.

F I N I S .



## Appendices.



[“The Jews are among the aristocracy of every land. If a literature is called rich in the possession of a few classic tragedies, what shall we say to a national tragedy lasting for fifteen hundred years, in which the poets and actors were also the heroes.”—GEORGE ELIOT, *Daniel Deronda*, bk. vi. chap. xlii.



## SHORT VIEW AND TRUE CHARACTER OF THE JEWS.



### [Introduction.]

THE following tractate, which has not hitherto been included in FULLER bibliographies, was written as an appendix to an English translation of the *Sepher Josippon*. One of the peculiarities of the Middle Ages was the fierce hatred of the very race whose patriarchs, lawgivers, and kings were reckoned along with the saints and doctors of the Christian Church. The mediæval homilists cited MOSES and ISAIAH, and drew their words from GIDEON or DAVID, as freely as they quoted PAUL, or held up for imitation or warning the personages of the New Testament. The Jews of the Bible were revered; the Jews of real life were hated as the “slayers of the Saviour.” There was a profound ignorance of their history in the post-biblical times, and the gulf between Jerusalem, the city of the King, with streets haunted and hallowed by priests and prophets, and the gloomy ghetto with its anxious, meanly dressed, persecuted inhabitants, was so wide that the popular sight could see no bridge between the two. In England possibly ignorance was the greatest, for since the banishment of the Jews in 1290, they were practically unknown. Probably in the sixteenth century there were several, perhaps many, individual instances of Jews taking up their abode here, but they were still exceptional and purely on sufferance. They had no legal status.

A writer in the *Jewish Chronicle* (August 23, 1880), who first called attention to FULLER's connection with the *Sepher Josippon*, says, “In the early days of South African colonization the late Baron MOSENTHAL once paid a visit to an up-country Boer farmer, whom he found intently poring over a huge family Bible. Looking up at his travelled visitor, the Boer asked him earnestly, ‘Do you think that there are any of that blessed people, the Jews, still living?’ ‘Of course there are,’ announced MOSENTHAL, ‘I have—er—er—seen them myself.’ ‘Then,’ rejoined the simple Dutchman, ‘I will give you fifty pounds if you will procure me a sight of one of them.’ Something of the same spirit prevailed in England when the Old Testament was first made known to the reading public

through COVERDALE's and CRANMER's translations. An impetus had been given to this interest by the long discussions of Jewish customs involved in HENRY VIII.'s divorce from CATHARINE of Aragon."\*

Some account of the Jews, taken from JOSEPHUS, is given in WILLIAM WATREMAN's *Fardle of Facions*, published in 1555, and translated from the *Omnium Gentium Mores* of JOANNES BOEMUS. Perhaps this had the effect of stimulating the curiosity of the public, for in 1561 RICHARD JUGGE, the London printer, issued *A Compendious and most marvelous History of the latter Times of the Jewes comon weale, beginning where the Byble or Scriptures leave and continuing to the utter subversion and laste destruction of the country and people*. The translator supposed this to be the work of FLAVIUS JOSEPHUS, "a nobleman of the same countrey who sawe the most thynges himselfe." It is, however, a version of the work bearing the name of JOSEPHUS BEN GORION, the pseudonym adopted by some unknown scribe who wrote in the "sacred language," and who, in consequence, is often styled the Hebrew JOSEPHUS, in contradistinction to the real JOSEPHUS whose works are in Greek. It was first printed at Mantua in 1480, and has since been frequently reprinted and translated into Latin, English, German, &c. (see ZEDNER's *Catalogue of Hebrew Books in the British Museum*, 1867). The first English translation was not made direct from the Hebrew, but from the abridgment in SEBASTIAN MUNSTER's *Gesta Machabeorum*. The translator was PETER MORWYNG, a Lincolnshire man, who in the days of QUEEN MARY took refuge in Germany. The object of MORWYNG was to supply information as to the after history of the Jews, whose earlier annals had been made familiar to so many English nations by the vernacular translations of the Bible. The book was successful, and editions appeared in 1561, 1567, 1575, 1579, 1593, 1608, and 1615. This was the last issue of the first form of *Josippion* in English. The writer in the *Jewish Chronicle* thinks that the friendly interest in the Jews subsided in consequence of the alleged attempt of RODRIGO LOPEZ, the Jewish physician, to poison QUEEN ELIZABETH. Another reason may be that the style and method of the book was becoming obsolete, and therefore no longer acceptable to the readers for whom it was intended.

The next version of *Josippion* was from the pen of that fertile and entertaining writer, JAMES HOWEL, the author of some scores of books and pamphlets. He was a Royalist partizan; and in 1652 it appeared that a moral adverse to Republican institutions might be drawn from the sufferings of the Jewish nation after the downfall of the monarchy. The Puritan interest in the Jews was very strong. Some, at least, of the Puritans aimed at making England as much of a Mosaic theocracy as circumstances would allow. Hence the Royalists thought it might be useful to the cause of King CHARLES to impress upon them that London, like Jerusalem, might be ruined by sedition, and the refusal of a King might be followed by misfortunes as dreadful for the English people as those which had overwhelmed the Hebrew race. In 1652 there appeared *The wonderful and . . . deplorable History of the latter times of the Jews and of the City of*

\* The writer was Mr. Lucien Wolf.

*Hierusalem . . . Written first in Hebrew, and now made more methodical.* This is the recension made by JAMES HOWEL. There were editions in 1653, 1663, 1684, and in 1699. It was issued by JOHN STAFFORD, one of FULLER's publishers. This may explain FULLER's connection with the book. In the edition of 1684 (p. 345), which has on its title-page the name of JOSEPHUS BEN GORION, we read :—

Let the Consideration of these things be unto us, as it was sometimes unto an *Eminent Divine* \* (now with God), an occasion of *prayer unto God* on their behalf, saying with him *in this*, or to the like effect.

O Lord who art righteous in all thy ways and holy in all thy works, we acknowledge and admire the justice of thy proceeding in blinding and hardning the Jews; as for their manifold impieties, so especially for stoning the Prophets, despising thy Word, and Crucifying the Lord of Life. For which thou hast cursed them, according to the prediction of the Prophet, to abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without a Teraphim. But then, O Lord, how long? How long, O Lord, holy and true? How long, O Lord? wilt thou be angry for ever? Thine anger is said to endure but a moment; but Lord, how many millions of millions of moments, are contained in sixteen hundred years, since thou hast first cast off thy first and antient people, the Jews? Remember Abraham, Isaac, and Jacob not for any merit in their persons, which was none, but for the mercy of thy promises which is infinite, so frequently made and so solemnly confirmed unto them. But O! remember the Orator on thy right hand, Christ Jesus our Lord, which was made of the seed of David according to the flesh; and the Orator in thine own bosome, thine essential and innate Clemency, and let these prevail, if it may stand with thy good will and pleasure, that thy people the Jews may be received into the arms of thy mercy. As once by a wilful and woful imprecation they drew the guilt of his blood on them and on their children: So by thy free imputation, drop the merit of his blood on them, and on their children. For the speeding of whole conversion, be pleased to compose the many different

\* *The Fuller, D.D., late Preacher at S. Mary Seewy, Westm.*

*judgements of Christians into one truth, to unite their disagreeing affections in one love; that our examples may no longer discourage, but invite them to the embracing of the true Religion. Ob mollifie the hearts, rectifie the wills, unvail the eyes, unstop the ears of those thy people, whom hitherto thou hast justly hardned: Reveal to their understanding, those Oracles which thou hast committed to their keeping: That so our Saviour, who long since hath been a light to lighten the Gentiles, may in thy time be the glory of thy people Israel, that so there may be one Shepherd, and one Sheepfold. Grant this, O Lord, for Jesus Christ his sake; to whom with Thee and the Holy Spirit, be all Honour and Glory; now and for evermore. Amen.*

This prayer for the Jews is taken from the end of the *Pisgah Sight*, which appeared in 1650. But a more important contribution to the subject is the *Short View of the whole Matter*, at p. 334. This is the tract here reprinted. The first part of it is indeed extracted from the *Holy Warre*, but the "True Character of the Jews" appears to be an addition, unless indeed it is an unidentified extract from some other of his writings. Probably it is part of the sermon from which SPENCER has given an extract. It might well be claimed for FULLER from internal evidence, but in the "Table" at the end there is an entry which reads "*A Short View of the whole Matter*. By Th. F."

When this addition was first made to HOWEL's *Josippon* is not certain. It is not in the first edition, and is here reprinted from that of 1684. But we know that in 1655 the attention of FULLER and other divines, and indeed of the whole nation, was drawn to the Jews by the agitation for their readmission to the realm from which they had been banished by EDWARD I. In the time of the Commonwealth the Jews were still excluded from this realm as well as from France and Spain. There were many of them in Holland and more in Turkey. In 1649 a petition from JOANNA CARTWRIGHT, of Amsterdam, and her son EBENEZER, was presented to FAIRFAX and the Council of Officers for the Jews to have liberty to trade. This it was thought by the petitioners would hasten the time when British and Dutch ships would transport scattered people back again to the land of their forefathers. The learned MANASSEH BEN ISRAEL also had his face turned to England as a possible home for his persecuted compatriots. He was born at Lisbon in or about 1604, but was taken thence whilst still an infant by his father, who fled to Amsterdam to avoid the shameful persecutions by which the Portuguese capital was then disgraced—notably in 1603 and 1605. At Amsterdam MANASSEH's eloquence earned him praise as a "*gran rio de eloquencia*," whilst those who might not care for mere flowers of speech were impressed by the master of ten languages, who was the author of writings in Hebrew, Portuguese, Spanish,

Latin, and English, and whose skill and learning was acknowledged both by Jew and Christian. This representative of the learning and culture of the Hebrew race addressed a petition to the Lord Protector and a declaration to the English people. CROMWELL received him graciously, and the matter was remitted for the consideration of a conference, which consisted of two lawyers, seven citizens of London, and fourteen divines. The Lord Protector presided at the first meeting, and was himself favourable to a toleration. As an earnest of this he settled a pension of £100 on MANASSEH BEN ISRAEL. The opponents of the Commonwealth declared that CROMWELL was of Jewish descent, and was about to claim the Messiahship; the divines wrangled fruitlessly and furiously, and the majority of the Council of State were against readmission. CROMWELL made no public decision, but without any alteration of the law permitted some few Jews to settle in the metropolis. As early as February, 1657, they purchased a burial ground at Stepney. It was whilst this matter was still under discussion that FULLER preached at St. Bride's a sermon of which the following fragment has been preserved by JOHN SPENCER :—

### Ignorance and Wilfulness ill-met.

(Spencer's *Storehouse*, No. 1903, p. 645.)

It is a Maritime observation, that if a *thick Fog* darken the ayr, there is then (the great God of Heaven and Earth, having in his providence so ordered it,) no *storm*, no *Tempestuous weather*; and if it be so, that a *storm arise*, then the *sky* is somewhat clear and lightsome; For were it otherwise, no Ship at Sea, nor Boat in any Navigable River could ride or sayl in safety, but would clash and fall foul one upon another. Such is the sad condition of every soul amongst us wherein *Ignorance* and *Wilfulness* have set up their rest together; And why? because that if a Man were *Ignorant onely*, and not *Wilfull*, then the breath of wholesome *Precepts* and *good Counsell* might in time *expell* those thick *mists of darkness*, that *cloud* his understanding; \* And were he *Wilfull*, and not *Ignorant*, then it were to be hoped, that God in his good time would *rectifie his mind*, and bring him to the knowledge of himself; but when the *storm* and the *fogg* meet, when *Wilfulness* and *Ignorance* (as at this day amongst the *Jews*, and too too many *Christians*) do *close together*, nothing without the greater Mercies of God, can *befall* that poor Shipwrack't Soul, but *ruine and destruction*.

\* Eheu, quam miseros tramite devio Abducit ignorantia, &c., Boet. 3, 8.

(*T. Fuller, Sermon at S. Brides, Lond. 1655. occasioned by a motion of bringing in of the Jews into England.*)

This is an expansion of a passage which may be read in the *Pisgab Sight* bk. v., 200.

MANASSEH BEN ISRAEL whilst in London wrote the *Vindiciæ Judæorum*, which he completed in April 1656, and departing from England died on his way home at Middleburg, in Zeeland, Nov. 20, 1657. MANASSEH BEN ISRAEL is said to have been in correspondence with Fuller, which is not improbable; but the "letter" printed by the enthusiast FELGEHAUER, in his *Bonum Nuncium Israeli* (Amst. 1655, pp. 101-103) is merely a translation from a passage of the *Pisgab Sight*, 1650, p. 193.

The story of the readmission of the Jews may be found in greater detail in the *Life of Manasseh ben Israel*, by Dr. M. KAYSERLING, translated by Dr. F. DE SOLA MENDES (London, 1877) and in *Die Juden in England*, von KARL HEINRICH SCHAIBLE (Karlsruhe, 1890).

Now that experience has taught us their fallacy we can afford to smile at the fears and false logic of those who saw in the proposal to allow the Jewish people the liberty to trade and to worship according to the dictates of their own conscience, something detrimental alike to religion and commerce. There is now no country in the world where the Jews have completer freedom. And each concession of justice has falsified the prophecies of evil which were its forerunners.

A.]

## [Short View of the Jews.]

*And now for an upshot of all that hath been said, take a short view of the whole Matter.*

*Together with a true Character of the Jews, as they are at this day; With the hopes and desires of all good Men for their Conversion.*

When the *Jews* had made the full measure of their sins to run over by putting to death the LORD OF LIFE, Gods Judgements (as they deserved, and our Saviour foretold) quickly overtook them: For, a mighty Army of the *Romans* besieged and sackt the City of *Ierusalem*, wherein by Fire, Famine, Sword, Civil discord, and Foreign force, eleven hundred thousand were put to death. An incredible number it seemeth, yet it cometh within the compass of our belief, if we consider that the siege began at the time of the *Pass-over*, when in a manner, all *Judea* was inclosed in *Ierusalem*

all private Synagogues doing then their duties to the Mother-Temple, so that the city then had more guests than Inhabitants. Thus the Passover, first instituted by God in mercy, to save the *Israelites* from death, was now used by him in justice, to hasten their destruction, and to gather the Nation into a bundle to be cast into the fire of his anger. Besides those who were slain, ninety seven thousand were taken captives: And they who had bought our Saviour for thirty pence, were themselves sold thirty for a penny.

The General of the *Romans* in this action, was *Titus*, son to *Vespasian* the Emperour; A Prince so good, that he was stiled the Darling of mankind, for his sweet and loving nature (and pity it was, that so good a Stock had not been better grafted!) So virtuously disposed that he may justly be counted the glory of all Pagans, and shame of most Christians. He laboured what lay in his power, to have saved the temple, and many therein; but the *Jews*, by their obstinacy and desperateness, made themselves incapable of any mercy.

Then was the Temple itself made a Sacrifice and burnt to ashes. And of the stately Structure which drew the Apostles admiration, not a stone left upon a stone. The walls of the City (more shaken with the sins of the *Jews* defending them, than with battering Rams of the *Romans* assailing them) were levelled to the ground; only three Towers left standing to witness the great strength of the place, and greater valour of the *Romans* who conquered it. But whilst this storm fell on the unbelieving *Jews*, it was calm among the *Christians*; who warned by Christ's predictions and other prodigies, fled betimes out of the city to *Pella* (a private place beyond Jordan) which served them instead of a little *Zoar*, to save them from the imminent destruction.

Three score years after, *Adrian* the Emperour re-built the City of *Jerusalem*, changing the situation somewhat Westward, and the name thereof to *Ælia*. To despight the Christians he built a Temple over our Saviours grave, with the Images of *Jupiter* and *Venus*: another at *Bethlehem*, to *Adonis* her Minion; And to enrage the *Jews*, did engrave Swine over the gates of the City. Who storming at the



Prophanation of their Land, brake into open Rebellion : but were subdued by *Julius Severus* the Emperours Lieutenant, an experienced Captain, and many thousands slain with *Ben-cobab* their counterfeit *Messias* (for so he termed himself) that is, *the Son of a Star* ; usurping that Prophecie, Out of *Jacob* shall a Star arise ; though he proved but a fading Comet, whose Blazing portended the ruine of the Nation.

The captives by order from *Adrian*, were transported into *Spain*, the Countrey laid waste, which parted with her people, and fruitfulness both together.

Indeed, Pilgrims to this day, here and there, light on parcels of rich ground in *Palestine*, which God may seem to have left, that men may taste the former sweetness of the Land, before it was scourged for the people's sins ; and that they may guess the goodness of the cloth, by the fineness of the threds. But it is barren for the generality. The streams of Milk and Honey wherewith once it flowed are now drained dry ; and the whole face of the Land looketh sad, not so much for want of dressing ; as because God hath frowned on it.

Yet great was the oversight of *Adrian*, thus totally to unpeople a Province and to bequeath it to Foxes and Leopards. Though his memory was excellent yet here he forgot the old *Roman* Rule ; who to prevent desolations, where they rooted out the Natives planted in Colonies of their own people. And surely the Countrey recovered not a competency of Inhabitants for some hundred years after.

For, though many pilgrims came thither in after ages, yet they came rather to visit than to dwell. And such as remained there most embracing single lives, were no breeders for posterity. If any say that *Adrian* did wilfully neglect this Land, and prostitute to ruine for the rebellion of the people ; yet all account it small policy in him ; in punishing the *Jews* to hurt his own Empire, and by his vastation to leave fair and clear footing for foreign enemies to fasten on this Countrey, and from thence to invade the neighbouring Dominions : as after the *Persians* and *Saracens* easily overran and dispeopled *Palestine*. And no wonder if a thin Medow were quickly mown.

But to return to the Jews, Such straglers of them, not considerable in number, as escaped this banishment into *Spain* (for few hands reap so clean as to leave no gleanings) were forbidden to enter into *Ierusalem*, or so much as to behold it from any rise or advantage of ground. Yet they obtained of the after Emperours, once a year, namely on the tenth of August, whereon their City was taken, to go and bewail the destruction of their Temple and people ; bargaining with the Souldiers, who waited on them, to give so much for so long abiding there ; and if they exceeded the time they conditioned for, they must stretch their purses to a higher rate : So (what St. *Hierom* noteth) they who bought Christs blood, were then glad to buy their own tears.

Thus the main body of the *Jews* was brought into *Spain*, and yet they stretched their out-limb to every country : So that it was hard to find a populous City without a common sink, as without a company of *Jews*. They grew fat on the barest pastimes by usury and Brokage, though often squeezed by those Christians amongst whom they lived, counting them Dogs, and therefore easily finding a stick to beat them. And always in any tumult, when any fence of order was broken, the *Jews* lay next harms ; as at the Coronation of *Richard* the first, when the English made great feasts, but the pillaged *Jews* paid the shot. At last for their many villanies (as falsifying coyn, poisoning of Springs, crucifying of Christian children) they were slain in some places and finally vanished out of others.

Out of *England* Anno 1291 by *Edward* the First ; *France* 1307 by *Philip* the Fair ; *Spain* 1492 by *Ferdinand* ; *Portugal* 1497 by *Emmanuel*. But had these two later Kings banished all Iewish blood out of their Countries, they must have emptied the veins of their best Subjects as descended from them. Still they are found in great numbers in *Turkey* ; chiefly in *Salomihi*, where they enjoy the freest slavery, and they who in our Saviours time, so scorned *Publicans*, are now most employed in that office to be the Turks Toll-gatherers. Likewise in the Polish parts of *Germany* ; in *Poland* a Pantheon of all religions ; and *Amsterdam* may be forfeited to the King of *Spain* when she cannot shew a

pattern of this as of all other Sects. Lastly, they are thick in the Popes Dominions, where they are kept as a testimony of the truth of the Scriptures, and foyl to Christianity ; but chiefly in pretence to convert them. But his Holinesses converting faculty worketh the strongest at the greatest distance : For the *Indians* he turneth to his Religion, and these *Jews* he converteth to his Profit. Some are of opinion of the general calling of the *Jews* ; and no doubt, those that dissent from them in their judgements, concur in their wishes and desire. Yet are there three grand hindrances of their Conversion.

First, the offence taken and given by the Papists, amongst whom they live, or by their worshipping of Images ; the *Jews* being zelots of the second Commandment.

Secondly, because on their conversion they must renounce all their goods as ill-gotten, and they will scarce enter in at the door of our Church, when first they are to climb over so high a threshold.

Lastly, they are debarred from the use of the new Testament, the means of their salvation. And thus we have them in a state most pitiful, and little pitied.

To give you then a right Character in brief ; They are a people that know how to comply with the times, and the condition which they live in, especially if their profit be concerned in it ; reviled like dogs and used like slaves, yet never shew so much as an angry countenance. A Nation which will thrive wheresoever they come ; yet most by Usury and Brokage ; not lending any thing, but upon pawns, and those once forfeited never more redeemable. The best of both sexes, are said to have an unfavoury rankness, not incident (if not caused by sluttishness) to other people, from whom they are as different in their habits as in their Religion. And as for that, they retain still Circumcision, as the badge and cognisance of their Nation but mingled with many ceremonies not prescribed by the Law, nor observed by the Ancients ; placing a vacant chair for the Prophet *Elias*, whom they believe to be present, though unseen, at the Solemnity. And upon this they are so besotted that they conceive the female Sex incapable of

eternal life, because not capable of Circumcision. And therefore use to name them with no other Ceremony than at the six weeks end to have some young wenches lift up the Cradle with the child in it, which she that standeth at the head giveth the name unto. Of their Sabbath, so extremely doting, that they have added to the superstitions left them by the Pharisees. And herein they are so precise that if a *Jew* travel on the Friday, and in the evening fall so short of his journies end, that it amounts to more than 2,000 cubits or six furlongs, which they account a Sabbath dayes journey, there must he sit him down, and keep his Sabbath, though in a Wood or Field, or the Highway side, without fear of wind or weather, or Thieves or Robbers, or without taking order for meat or drink ; And so far have gone in despite of Christ, as to declare it unlawful to lift the Ox or Ass out of a ditch, permitted on the strictest times of Pharisaical rigour ; so pertinacious in retaining the difference of meats and drinks, that they will by no means set at the same Table with other men : and so precise in the dressing of it, that they will eat no flesh, but of their own killing only ; and that too, with such cautions and reservations, that if any of the entrails be corrupt or dislocated, they will sell the whole beast to the Christians, for a very trifle ; beneficial in that respect alone to the neighbouring Christians.

Wine they forbear, except it be of their own planting, not so much out of dislike of liquor, for they are generally good-fellows, and love their bellies, as for fear the wine should have been baptized : A Ceremony much used in the *Eastern* parts. Of the coming of their *Messiah* so full of hopes, that there is no great Warriour stirring, but they look upon him as the man, till some sad tragedy or other which suffer under that perswasion, makes them see their error ; promising to themselves whensoever he cometh, a restitution of their Kingdom and such felicities therein, in the literal sense of some Texts of Scripture, which carry in them a more mystical and sacred meaning. That in good time (but Gods, not theirs) they shall be made partakers, of the several blessings which those Texts do speak of, is both the hope and wish of all pious men : who cannot choose but grieve, to

behold the natural branches so long dismembred, and cut off from the Tree of Life. And this they neither hope nor wish for, but on some fair grounds presented to them by St. *Paul*, who said expressly, that when the fulness of the *Gentiles* is once come in, that then all *Israel* shall be saved *Rom.* 11. 25, 26. The words are so plainly positive, that they need no Commentary : Or if they did, we have the General consent of the Ancients ; beside the constant current of most Modern Writers, who cherish the glad hopes of their Conversion to the Gospel : which the Apostle doth there aim at. *Origen*, *Athanasius*, *Hierom*, *Augustine*, *Chrysostome*, for the Primitive times ; *Beda* and *Hugo Cardinalis*, in the times succeeding, *Ferrara* and *Thomas Aquinas*, for those of *Rome*. *Calvin*, *Beza*, *Bullinger*, and *Peter Martyr*, for the Reformed Churches, besides divers others of great note, so expound that Text. Nor want there other Texts of Scripture to affirm as much, which he that doth desire to see, may find them with the expositions of most Christian Writers, in a Book writ by Doctor *Willet*, entituled *De generali & novissima Judæorum vocatione* : And thither I refer the more curious Reader. Out of all I shall take these words *De illorum salute spes supersit*. The *Jews* (saith he) are not so wholly fallen from the favour of God, but that there still remains some hope of their salvation. Of their salvation then by the Gospel of Christ, when the fulness of the *Gentiles* is once come in, we conceive good hopes : but whether there be any, of their restitution to their temporal Kingdom, is a farther question, and not so clearly evidenced in the book of God, though there be somewhat in that Book, which may seem to intimate it.

That the opinion of being restored by the *Messiah* to the temporal power which was taken from them by the *Romans*, was prevalent as well amongst Christs disciples, as the rest of the *Jews*, is as I take it, clear enough in the holy Gospel. In such a Kingdom and no other, do the two sons of *Zebedee* desire to sit, on both hands of their Master. And the same was it and no other, which all of them expected, as appeareth by the words of *Cleophas*, *Luk.* 24, 21. that Christ should have restored unto them : *We thought*, saith he, *that This would*

have proved the man that should have redeemed, from what? from sin and Satan, or the curse and bondage of the Law? not so; ἀλλ' ἀπὸ τοῦ ζύγου τῆς δουλείας, but from the yoke of vassalage, which the Romans had so lately imposed on them, say the Fathers rightly; Touching the same it was that they moved him, saying, *Lord, wilt thou at this time restore again the Kingdom to Israel?* Act. 1. 6. In answer whereunto our Saviour makes them no denial, as unto the thing, nor tells them that they must expect such a restoration; but only puts them off as unto the Time, and bids them rest themselves on the pleasure of God the Father, in whose hand the disposing of all Kingdoms was; *It is not for you, saith he, to know the times, or seasons, which the Father hath in his own power,* ver. 7. By which answer (as it seems to me) there is a possibility of restoring to their Kingdom also; though not in the Time, at that very instant when they were most desirous to have it done, or at any other time fit for them to know, that being a secret which the Father hath reserved to himself alone.

## B.

## BIBLIOTHECA FULLERIANA.

In this list the arrangement followed is that of the Bibliography in Mr. J. E. Bailey's "Life of Fuller," but it includes a few articles not registered there. [B. M.] indicates that a copy is in the British Museum; [B.] that there is one in the Bodleian; [M. F. L.] that there is one in the Manchester Free Library, which includes Mr. Bailey's own collection. Dr. R. Garnett of the British Museum, Mr. E. B. Nicholson and Mr. George Parker of the Bodleian, and Mr. C. W. Sutton of the Manchester Free Library, have each favoured me with suggestions and information.

W. E. A. A.

## SECTION I.

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26. "Collection of [Four] Sermons, with Notes on Jonah." London, 1656, 8vo. [B. M., B., M. F. L.] Each of the sermons has a separate title and pagination. 1. "The Best Employment," 1656. 2. "A Gift for God alone," 1655. 3. "The True Penitent," 1655. 4. "The Best Act of Oblivion," 1655. Of these "Best Employment" and "Jonah" are in some copies dated 1657 [B. M.] Reprinted ("Jonah" only) 1868 (*see* under Sec. I. 22); Collected Sermons, 1891.
27. "The Best Name on Earth;" with several Other Sermons. London,

- 1657, 8vo. [B. M., B., M. F. L.] The other sermons are : "The Worst of Evils," 1656 ; "The Snare Broken," 1656 ; "Strange Justice," 1656. Reprinted for the use and benefit of William Byrom, 1659 [M. F. L.] ; for John Stafford, 1659 [B. M.] ; "The Worst of Evils," and "The Snare Broken," are reprinted in "Pulpit Sparks, 1886. The four are reprinted in *Collected Sermons*, 1891.
28. "A Sermon preach't at the funeral of Mr. George Heycock." London, 1657, 8vo. [B. M., M. F. L.] Reprinted in "House of Mourning," 1660 and 1672 ; *Collected Sermons*, 1891.
29. "The Appeal of Injured Innocence." London, 1659 [B. M., B., M. F. L.] Reprinted with "Church History," 1840 (*see* Sec. I. 25).
30. "An Alarum to the Counties of England and Wales," 1659 [B.], 1660, 4to. [B.] Another edition, with "The Oath of Abjuration for ever Abjured," 1660, 4to. [B.] Also included in "A Happy Handful of Green Hopes in the Blade," 4to. [B. M.] Reprinted in Bailey's "Life of Fuller," p. 657, 8vo, 1874.
31. "Mixt Contemplations in Better Times." London, 1660, 8vo. [B. M., B., M. F. L.] Reprinted (with Sec. I. 10 and 14) 1830 [Oxford printed] ; 2nd edition, 1830 or 1831 ; 3rd edition, edited by A. T. R. [*i.e.*, Russell], 1841 ; "Selections," S.P.C.K. (a penny tract), 1852 ; Liverpool, 1863 [B., M. F. L.] ; Boston, 1863 ; London, 1880 [B. M.] ; with "Cause and Cure," London, 1880 [B. M.] (*see* Sec. I. 13).
32. "A Panegyrick to His Majesty on His Happy Return." London, 1660, 4to. [B. M., B.] Reprinted in *Poems*, edited by Grosart (*see* Sec. I. 34).
33. "The History of the Worthies of England." London, 1662, folio. [B. M., B., M. F. L.] There are variations of the issue of this date. Reprinted (in an abridged form as "Anglorum Speculum"), London, 1684, 8vo [B. M.] ; with notes by John Nichols, F.S.A., 1811, folio, 2 vols. [B. M., B., M. F. L.] ; edited by P. A. Nuttall, 1840, 8vo, 3 vols. [B. M., M. F. L.] ; "History of Worthies of Cumberland and Westmoreland," Carlisle 1839 and 1841, 8vo. [B. M., B.].
34. "Poems and Translations in Verse," collected and edited by Rev. A. B. Grosart. Privately printed Edinburgh, 1868, 8vo. [B. M., B., M. F. L.] The large-paper issue of this formed the first volume of the "Fuller Worthies Library."
35. "Fuller's Oration as Prævaricator," 8vo, 7 pp. Printed for insertion in Bailey's "Life of Fuller," but cancelled [M. F. L.]
36. *Collected Sermons of Thomas Fuller, D.D.*, 1631-1659, edited by the late John Eglington Bailey, F.S.A., completed by William E. A. Axon, M.R.S.L. London, 1891, 8vo, 2 vols. This contains a reprint of Sec. I., 3, 5, 6, 7, 8, 9, 10, 15, 16, 17, 19, 20, 21, 22, 23, 24, 26, 27, 28 ; Sec. II., 6, 7, 8, 9, 10, 17, 20, 24.

## SECTION II.

*Books Edited or Contributed to by Fuller.*

1. "Genethliacum." Cantabrigiæ, 1631, 4to. [M. F. L.] Verses on Princess Mary's birth. Reprinted by Grosart (*see* Sec. I. 34).
2. "Rex Redux." Cantab., 1633 [M. F. L.] Verses on the King's return from Scotland. Reprinted by Grosart (*see* Sec. I. 34).
3. "Mr. Fuller's Observations on the Shirea." The MS. in the handwriting of Sancroft was given by Tanner to the Bodleian. It is printed in Gutch's "Collectanea Curiosa" (i. 222), Oxford, 1781 [B. M., B., M. F. L.]
4. Daily Devotions by Dean Colet. Fuller is said to have contributed a Life to an edition in 1635; an edition is named by Clavell in 1666; it was reprinted in 1673; 19th edition, 1684 [B.M.]; 20th edition, 1693; 21st edition, 1700; 22nd, 1722.
5. "Annals of the World." [English translation of Archbishop Ussher's "Annales."] London, 1658, folio. Fuller executed some portion of a translation from the Archbishop's MS., but his name is not mentioned in the above version, the work of several hands. *See* Bailey's "Fuller," pp. 400-403.
6. Fragment of Sermon or Sermons at St. Clements, Eastcheap, 1647; in Spencer's "Storehouse" (*see* Sec. II. 19); Collected Sermons, 1891.
7. Fragment of Sermon at St. Dunstan's East, 1647; in Spencer's "Storehouse" (*see* Sec. II. 19); Collected Sermons, 1891.
8. Fragment of a Sermon at St. Clement's, Eastcheap, 1648; in Spencer's "Storehouse" (*see* Sec. II. 19); Collected Sermons, 1891.
9. Fragments of a Sermon, or Sermons at St. Clements, Eastcheap, 1649; in Spencer's "Storehouse" (*see* Sec. II. 19); Collected Sermons, 1891.
10. Fragments of a Sermon (or Sermons) at St. Clements, Eastcheap, 1650; in Spencer's "Storehouse" (*see* Sec. II. 19); Collected Sermons, 1891.
11. "Valley and Vision," twenty-one Sermons by R. Holsworth, D.D. London, 1651, 4to. Fuller wrote a preface to this collection, of which only the first discourse was genuine.
12. "Abel Redivivus." London, 1651, 4to. [B. M., B., M. F. L.] To this book Fuller contributed lives of "Berengarius, Huss, Hierom of Prague, Archbishop Cranmer, Master Fox, Perkins, Junius, &c." The &c. is conjectured to mean the life of Jewell. Another impression, 1651; reprinted, 2nd edition, 1652; edited by William Nichols, 1867 [B. M., M. F. L.]
13. "Scintilla Altaris," by Edward Sparkes, B.D. London, 1652. To this Fuller contributed a laudatory poem. There was a second edition in 1660 (*see* Sec. II. 22).

14. "Ayres and Dialogues" [set to music] by Henry Lawes. London, 1653, folio. [M. F. L.] To this Fuller contributed "An Eccho," which is reprinted by Grosart (*see* Sec. I. 34).
15. "Ephemeris Parliamentaria." London, 1654, folio. [B. M., B., M. F. L.] To this Fuller wrote the preface. Reprinted as "The Sovereign's Prerogative," 1657 [B. M., B.], 1658, 1660 [B.]; another impression 1660, 1663, 1681.
16. "Historical and Chronological account of the University of Cambridge." The Harl. MS. 7033 (255-290), written in Latin is said by Baker to have been copied from one by Fuller in Jesus College. The date would be before 1655.
17. Fragment of a Sermon at St. Bride's, on the proposed admission of the Jews to England, 1655; in Spencer's "Storehouse" (*see* Sec. II. 19); Collected Sermons, 1891.
18. "The Sermons of Mr. Henry Smith, and the Life of Mr. Henry Smith, by Thomas Fuller, B.D." London, 1657, 4to. Two impressions [M. F. L.] Reprinted 1675 [M. F. L.] Edinburgh, 1866; 8vo. 2 vols. London, 1866, 8vo. 2 vols.
19. "Καίνα και Παλαια. Things New and Old; or a Storehouse . . .," by John Spencer. London, 1658, folio: [B. M., M. F. L.] To this Fuller wrote a witty preface, and it contains eighteen fragments of his Sermons not otherwise known. These are all reprinted in Collected Sermons, 1891. The "Storehouse" was reprinted in 1867 [B. M.], and again in 1868 [B. M.]
20. "Pulpit Sparks, or Choice Forms of Prayer." London, 1659, 12mo. In this is Fuller's Prayer before Sermon, reprinted by Grosart (*see* Sec. I. 34); in "Pulpit Sparks," 1886; and in Collected Sermons, 1891.
21. "ΟΡΗΝΟΙΚΟΣ, The House of Mourning," 2nd edition. London, 1660 [B. M.] In this appear the "Just Man's Funeral" (*see* Sec. I. 17), and Sermon at Funeral of Heycock (*see* Sec. I. 28). The book was reprinted in 1673. The first edition, 1640, has nothing of Fuller's.
22. "ΘΥΣΙΑΣΤΗΡΙΟΝ vel Scintilla Altaris," by Edward Sparke, B.D. 2nd edition, enlarged. London, 1660, 8vo. This has a second laudatory poem (*see* Sec. II. 13 for the first). Reprinted 3rd edition, 1663; 4th edition, 1666?; 5th edition, 1673 [M. F. L.]; 6th edition, 1678; 7th edition, 1682; 8th edition, 1700; 1705. Fuller's verses are reprinted by Grosart (*see* Sec. I. 34).
23. Sermon on Moderation, preached in 1660. Not known to be in existence. *See* Bailey's "Fuller," p. 677.
24. Fragment of a Sermon at the Savoy, 1661; in Spencer's "Storehouse" (*see* Sec. II. 19). Reprinted in Collected Sermons, 1891.
25. Sermon at the Savoy (Job xiv. 14), May 12, 1661. Not known to be in existence. *See* Bailey's "Fuller," p. 678.
26. Library of British Historians, No. 1, mentioned by Fuller in marginal note to "Church History," bk., cent. 1., but not known to be in existence.

27. An Abridged Life of Jewell is mentioned by Lowndes. Perhaps the biography in Abel Redivivus. See Bailey's "Fuller," p. 758.
28. A Tract in Latin concerning the Church, not perfected by him, is named in the Anonymous "Life of Fuller." This tract is not known to be in existence.
29. Epigrams. MS. transcript on blank pages of a copy of Crashaw's "Steps to the Temple," 1648. Reprinted by Grosart (*see* Sec. I. 34). See Bailey's Life, p. 132.
30. "The Wonderful and most deplorable History of the Later Times of the Jews," by Josephus Ben Gorion. London, 1662, 8vo, Bodleian. This contains a "Short View . . . and True Character of the Jews," which was not in the 1st edition published in 1652, but it appears in 1662, 1669, 1684, and 1699. There may have been earlier issues with this Fuller appendix. Reprinted, Collected Sermons, 1891.

## SECTION III.

*Doubtful Pieces.*

1. Henry Isaacson's "Saturni Ephemerides." London, 1633. As to the authenticity of the commendatory verses said to be Fuller's, see Bailey's Life, pp. 495-6.
2. Funeral Sermon on Henry D'Anvers, ob. 19th of November, 1654. This is not now known to be in existence. See Bailey's Life, p. 343.

## SECTION IV.

*Spurious Works.*

1. A Sermon intended for Paul's Crosse . . . iii. of December, 1625. London, 1626, 8vo. [B. M.] This is by Thomas Fuller, M.A., and not by the author of the "Worthies of England."
2. "Reformation Sure and Steadfast." London, 1641, 4to. [B. M.] In this discourse by "T. F." the view of the subject is different to that in Fuller's "Sermon of Reformation."
3. "The Times anatomiz'd," by T. F. London, 1647, 12mo. The author is said to have been Thomas Ford.
4. "Triana." London, 1654, 12mo. [B. M.] Reprinted 2nd edition, 1655; 3rd edition, 1658; 4th edition, 1664 [B. M.]; with the "Cause and Cure," 1867. This is not by the Church Historian, but may be by Thomas Fuller, of Christ's College, Cambridge. See Bailey's Life, p. 761.
5. "Ornithologie, or the Speech of Birds." London, 1655, 12mo. [M. F. L.]
6. "Anthologia, or the Speech of Flowers." London, 1655 [M. F. L.] These two, Secs. IV., 5 and 6 were issued together as well as separately. Reprinted 1660 [M. F. L.]; with "Cause and Cure," 1867.

## SECTION V.

*Biographies and Selections.*

1. "The Life of that Revered Divine and learned Historian, Dr. Thomas Fuller." London, 1661. [B. M., B., M. F. L.] Reprinted Oxford, 1662 [B. M., M. F. L.]; another impression [B.]; with Church History: Oxford, 1845 [B.]
2. "Biographia Britannica." London, 1747-66, folio. "The Memoir of Fuller," in vol. iii. was contributed by William Oldys.
3. "Selections from the writings of Fuller and South, with some account of the life of the former," by A. Broome. London, 1815, 12mo. [B. M.] A 2nd edition in 1817 [B. M.] (see Sec. I. 4).
4. "Memorials of the Life and Works of Thomas Fuller," by Arthur T. Russell. London, 1844 [B.]
5. "An Essay on the Life and Genius of Thomas Fuller," by Henry Rogers. London, 1856. [B. M., B., M. F. L.] Reprinted from *Edinburgh Review*, January, 1842.
6. "Selections from Thomas Fuller," by Henry Rogers. London, 1856, 8vo. 2 vols. (Travellers' Library.)
- ✓ 7. "The Life and Wit of Thomas Fuller," by J. E. Bailey. Manchester, 1864. First appeared in Pitman's "Popular Lecturer," January, 1864. Reprinted Collected Sermons, 1891.
8. "The Wisdom of our Fathers: Selections from Thomas Fuller." London, 1865. [B. M., B.]
9. "Homes of old English Writers," by Rev. S. W. Christophers. London, u. d. 8vo.
10. "The Life of Thomas Fuller," by John Eglington Bailey. London, 1874, 8vo. [B. M., B., M. F. L.]
11. "Life, Time, and Writings of Thomas Fuller," by Rev. Morris Joseph Fuller. London, 1884, 8vo, 2 vols. A 2nd edition was issued in 1886 [B. M., B., M. F. L.]
- ✓ 12. "Pulpit Sparks." London, 1886, 8vo. B. M., B.] This contains xix of his Sermons, edited with a biographical essay on Fuller as a preacher, by Rev. Morris Joseph Fuller.
13. "The Wit and Wisdom of Thomas Fuller, with a brief biography." London: R. T. S. Library, 1886, 16mo. [B.]
14. "Dictionary of National Biography." London, 1889, 8vo. The article on Fuller is by Mr. Leslie Stephen.
15. Manchester Public Free Libraries. Occasional Lists, No. 2. The Fuller Collection in the Free Reference Library, Feb. 1891. Manchester, 8vo, 10 pp. The two last pages consist of extracts "In praise of Fuller."
- ✓ 16. "Three Worthies of London." An address in the church of the united parishes of St. Clement's, Eastcheap, and St. Martin's, Ongar, on the unveiling of a window in memory of Bishop John Pearson, Dr.

Thomas Fuller, and Bishop Brian Walton. By James Augustus Hessey. London, 1878, 8vo.

17. A number of reference to articles on Fuller in reviews and magazines will be found in the two volumes of Poole's "Index to Periodical Literature;" and at the end of the Fuller Collection List, Sec. v. 15.

The whole of Mr. Bailey's MS. and printed materials for his "Life of Fuller" are in the Manchester Free Library.



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